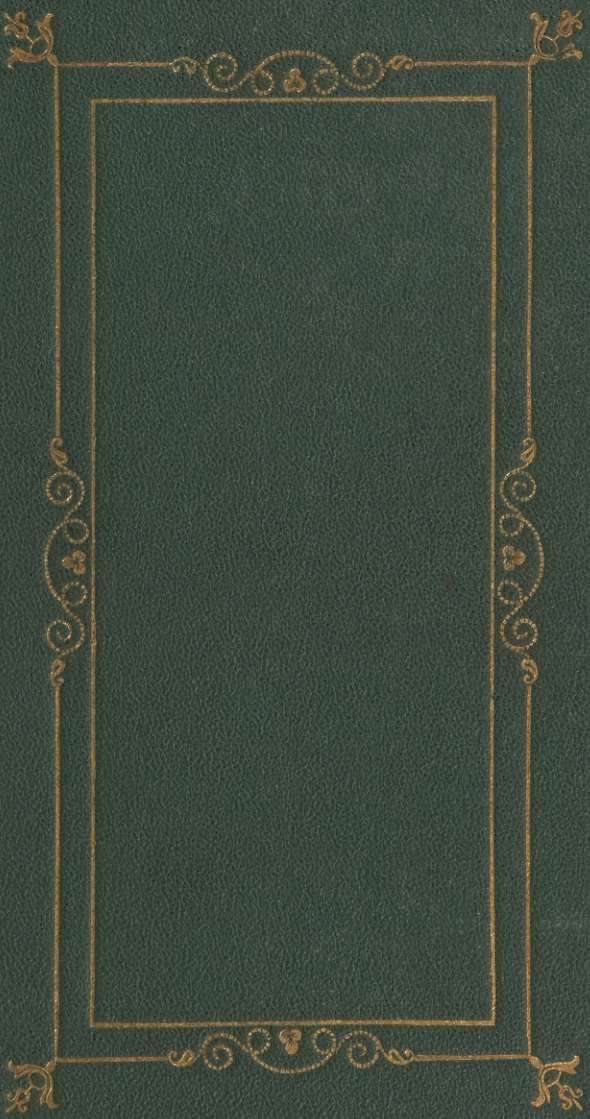

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1/156 Vol 8

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MEMORANDUMS

MADE IN

IRELAND.

Drawn and Lithographed by W.L Walton.

Hullmandel & Walton, Imp

GLENGARIFF.

MEMORANDUMS OF A TOUR

IN

IRELAND.

BY

SIR JOHN FORBES, M.D., F.R.S.

Physician to Her Majesty's Household.

WITH MAP AND ILLUSTRATIONS.

LONDON: SMITH, ELDER & CO.

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IRISH

PREFACE.

THIS book is literally what its title gives it out to be—a series of Memorandums made in Ireland. Although in transcribing these, I have, of course, very considerably enlarged them, I do not think that I have added a single new topic to the collection in my memorandum book.

Sundry remarks and reflections, not in the original notes, have, no doubt, been put into words for the first time, during the process of composition; but even these can hardly be said to be additions, as most—if not all—of them, had already passed through the mind, although not formally registered. Such interpolations will not, therefore, I trust, be regarded as in any way impugning the literal truth of my title-page.

I am anxious to have this matter clearly understood by my readers, for two reasons: first, because knowing how and out of what materials the work has been framed, they may be prepared for its scrap-like character, and the confined range of its subjects; and secondly, because if the book has any

value at all, this must rest mainly on the implied authenticity derived from the fact—that all the statements were recorded at the moment, and on the spot.

The only portions of the volumes that do not come clearly within this category of primary notation, are some of the statistics relating to the population, to ecclesiastical matters, to schools, and to workhouses,—which have been derived from official documents; and the few chapters which give, in greater detail, and in a more general and formal manner, an account of certain important subjects and questions which cannot be overlooked in any work professing to treat of Ireland. These chapters must be admitted to be rather supplementary to the Memorandums, than an intrinsic portion of them; although, as far as regards the views and opinions propounded, they may be all said to have been formed in the country to which they relate. It is only in the elaboration of their details, that these articles can be regarded as in any way deviating from the promise of my title.

J. F.

London; 10*th May*, 1853.

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ERRATA.

Vol. I, page 249, line 5 from top, *for* "ten" *read* "thirty."
Vol. II, „ 83, line 2 from bottom, *for* "eight" *read* "eleven."
„ 84, line 5 from top, *insert*, after the words "Christmas Day," the following words—"Ascension Day, Corpus Christi, Good Friday,—the last three not being restricted to fixed days of the month."
„ 192, first line from top, *for* "Belfast" *read* "Carrickfergus."

Outline Map
OF
IRELAND,
Shewing
THE ROUTE FOLLOWED.

Published by Smith, Elder & Co. 65, Cornhill.

excellencies, speaking generally, greatly preponderated over their defects.

When leaving this Kingstown hotel on the following day, a little incident occurred which was also somewhat characteristic of the new people we had come among. I was in a great hurry to get a parcel tied up, fearing that I might be too late for the inexorable rail. Some twine was needed to complete the job, and as none could be immediately found in the room, the maid who was the operator, after a moment's delay, coolly went to the sideboard drawer, and taking thence the cord of a window blind, complete with all its brass pullies, (perhaps the very one wanting in my bed-room,) cut off as much of it as was needed, and therewith did up my parcel in a trice.

Being uncertain whether we should return to Kingstown, we thought it best, before proceeding to Dublin, to ascend some greater height, in order that we might have a still more complete view of the bay. Accordingly, we went to Dalkey by the atmospheric railway, and there took a car to the top of Killiney Hill. From this height Dublin Bay is conspicuous in all its extent and beauty; and a charming scene it is, well deserving this slight trouble to command it. This short railway (only one mile and three quarters in length) is remarkable for its great deviation from the level line, rising no less than one foot in 115 to within a few hundred yards of Dalkey, and from thence to the terminus

the census of 1851, is 10,453, being an increase of 3224 since 1841. Many of the streets and terraces are handsome, and the vicinity is sprinkled over with many pretty villas; the whole commanding a charming view of Dublin Bay and its northern boundary, the Hill of Howth.

We took up our abode at Rathbone's Hotel, a large and, on the whole, an excellent establishment, —yet constantly reminding us, by sundry little intimations, that we had got into a less nice and more careless country than we had left on the eastern side of the Irish Channel. In a very good bed-room, for example, the bell-rope had been broken and was not yet repaired; the window-blind was crippled and would not work; the swing-mirror could not be steadied for want of a fitting screw; and the sole resource against being stifled in a hot night, was to keep the window up by the poker, there being no pullies to the large and handsome sashes. Water was occasionally found wanting where it was most wanted; and there seemed, every now and then, to be a lingering doubt among the servants, *whose* special duty it was to attend to the particular bell that happened to be ringing. Yet, for all this, the hotel was by no means a bad one, as to accommodation, attendance, or living; and it is but doing justice to it individually to say, that its defects as well as excellencies were more or less shared with it by all the hotels we visited in Ireland. And it certainly would be unjust not to add, that their

servants are paid by the house; and with moderate charges—everything supplied being of the best kind.—All that I have to say of Dublin I shall say in this place, although we paid it a second visit, as will be seen in the sequel.

I own myself to have been a good deal disappointed with Dublin as a city. To say nothing of its extent, it is greatly inferior, in many other respects, not only to London, but to several towns in England and some in Scotland.[1] Its site is flat and monotonous, and its streets and squares possess no architectural beauty. The former, to be sure, are often very wide, and some of the latter, as Merrion Square and Stephen's Green, are of immense extent; but there is throughout a general want of elegance and grandeur. Most of the streets seem to want dignity, and the majority of the houses are common-looking, and even mean and dingy. The very extent of the squares and the width of the streets—particularly Sackville Street—are the means of detracting from their architectural effect, the size and structure of the houses not being sufficiently imposing to harmonise with the spaces they surround or line. Were these squares half their present extent, and Sackville Street half its width, their very ordinary houses would not then be so destitute of effect as they now are. The same remarks apply, though in a less degree, to the quays along the Liffey, which, however, constitute a

[1] The population of Dublin in 1841 was 232,726; by the last census (1851) it was 247,111; or, including "Public Institutions," 258,361.

as much as one in 57. With so great a declination, it will readily be understood that the trains return to Kingstown without any aid from steam or other power but their own gravity.

We reached Dublin (a distance of about five miles) by the railway, in time to visit the Phœnix Park, and see—exteriorly, at least,—its principal objects, the Military Hospital, the Constabulary Barracks, the Zoological Gardens, the Wellington Testimonial, the Phœnix Pillar, and the Vice-regal Lodge. None of these, except the Zoological Gardens, claim particular attention. The collection of animals is very good and of considerable extent. The space is, however, too much filled up by thick shrubberies. This being Sunday afternoon, we were admitted to view the collection for one penny, an arrangement made for the convenience of the poorer classes, and which we would recommend to the consideration of the directors of our own gardens in the Regent's Park. The Phœnix Park itself is a splendid expanse of ground, containing, it is said, between 1700 and 1800 statute acres, and being about seven miles in circumference. It is, however, greatly inferior in general beauty to our smaller London parks, and is not to be compared with our Richmond Park, and still less with the truly royal domain of Windsor, in point of variety, extent, and beauty of the views.

We took up our abode at the Imperial Hotel, Sackville Street, a capital establishment in every respect; with excellent attendance, although the

two cathedrals, Christ Church and St. Patrick, are chiefly interesting from their antiquity: they also contain some fine architectural remains; but both externally and internally they are inferior to almost all our English cathedrals. St. Patrick's is now undergoing repair; and it is to be hoped that, when completed, greater pains will be taken to keep it decently clean than is the case at present. I never saw a church in so discreditable a state. One part of it may be literally said to be converted into a dove-cot, as its roof is filled with pigeons, and its floor in a state not to be described. It contains some fine and some deeply-interesting monuments. Though far from striking in itself, the monument of Swift is terribly impressive, — perpetuating, as it were, beyond actual life, his savage indignation and lacerated heart.[1] Among the monuments I was also particularly struck with a bust of Curran, by C. Moore, which appeared to me to be the most animated representation of a human face I ever saw in marble. Whether it may be too animated for its solemn station, or for the laws of strict artistic taste, I know not, but the effect is great.

The Castle, the town residence of the Lord-Lieutenant, has, as a whole, no pretensions to either grandeur or beauty, though it still retains, amid the

[1] Hic depositum est corpus Jonathan Swift, S.T.D., hujus Ecclesiæ Cathedralis Decani, ubi sæva indignatio ulterius cor lacerare nequit Abi, Viator, et imitare, si poteris, strenuum pro virili Libertatis Vindicatorem.—(The Epitaph, left in Swift's will.)

beautiful and redeeming feature in the city. If the buildings on either side of the fine and beautifully-embanked river, corresponded in size and architecture to the space they bound, this would be one of the most striking promenades in Europe. Sackville Street is, however, a fine street even as it is, with its splendid Nelson column in its centre, and the magnificent Post Office facing it.

While denying both beauty and grandeur to Dublin as a city, I must join in the universal judgment as to the splendour of many of its public buildings, as the Bank of Ireland—formerly the Parliament House, the Custom House, the Post Office, the Royal Exchange, &c. Trinity College also consists of a series of fine buildings, and, for an institution in the very centre of a great city, has singularly open and extensive grounds. Unfortunately we could not see the museum or library on the day we visited the College. In the Theatre and Refectory are some fine portraits and monuments, but some of the best of the portraits are placed too high for effect. In the former room, there is an organ which was taken out of one of the ships of the Spanish Armada, wrecked on the Irish coast near the Giants' Causeway.

There are a few fine churches, both Catholic and Protestant, in Dublin, as St. George's in Hardwicke Place, St. Michael's in High Street, the Catholic Chapel of St. Andrew in Westland Row, and the Metropolitan Chapel in Marlborough Street. The

ness of the Irish as to dress; and will only further remark here, that it prevails, in a greater or less degree, even among those of whom better things might be expected. In one of the waiters at our excellent hotel, I observed a little of the white within, even when he was in attendance in the coffee-room; and, in another part of the island, the landlord of a respectable country inn once presented himself in like dishabille.

Having seen as much of Dublin as we thought necessary at present, we set about the first object of our country journey,—a visit to the county of Wicklow, of whose beauties we had heard much. We left the city early in the afternoon for Bray, taking advantage of the Kingstown and Dalkey railways as far as they went, and completing our journey in an Irish car. In this short distance we had an opportunity of witnessing one of the disadvantages of this mode of conveyance, as we should have got thoroughly drenched by a sudden and very heavy shower, had it not fortunately overtaken us close to a roadside-blacksmith's forge, into whose open door we drove bodily, without license or ceremony, yet evidently not unwelcome. Here we waited till the rain was over, the time being well beguiled by the conversation of two or three stalwart forgemen, who seemed nothing loath to postpone their work for the sake of a traveller's gossip.

Among other subjects of talk with these good men, an incidental remark brought up the subject

mendings to which it has been subjected, some fine samples of its ancient splendour.

I did not make any attempt to visit the abodes of the poor in the obscure recesses of Dublin, preferring to see the condition of this class of persons in the smaller towns and in the country, where—the degrading influences that prevail in all large cities, in all countries, being absent—they might be seen under circumstances more characteristic of the individual nation. Such of the common people as we had yet seen and conversed with, impressed us favorably by their civility and shrewdness; but we were rather startled at the intensity of the *brogue*. Some of the speakers were actually unintelligible to us. This novelty, however, soon ceased to be a novelty; and, after a week or two, the peculiarity of the intonation, as well as of the phraseology, was found to be rather agreeable than otherwise.

As yet we had seen no signs of misery and hardly any beggars, though we could not fail to be struck by the general inferiority of the dress of the labouring classes, when compared with that of their English brethren. Ill-fitting coats, with disproportionate length of tail, were common; and holes in the outer garment, showing the white within, were not rare. This struck us the more remarkably as the day was Sunday, and many of the clothes were obviously Sunday clothes. I shall, hereafter, have something more to say on this general untidi-

three hundred feet, the slopes being completely covered with the liveliest and greenest woods. It is like some of the more wooded glens of our Scottish streams, but softer and richer. Perhaps it comes nearest the character of some portions of the valley of the Wye, but is on a smaller scale. The river that flows through it is inconsiderable, but large enough to yield the charms both of sight and sound to the traveller as he treads his shaded path on the brow of the steep above it.

On rejoining the car at the further extremity of the glen, we proceeded on the main road for several miles, through some well-wooded and well-cultivated country, before descending into the valley where the Dargle escapes from Lord Powerscourt's park. While approaching this along the brow of the right bank of the rivulet, I think the landscape presented to us on the other side, for the distance of about a mile, could hardly be exceeded in point of simple and tranquil beauty,—as it lay stretched out before us, in one delightful perspective of well-cultivated fields, green hedges, trees, and cottages, one beyond the other, up the gentle slope from the brink of the small ravine at our feet to the base of the dark hills in the near horizon.

The drive along the bank of the river to the waterfall, along the brow of the wooded ravine, is delightful, and the whole may be said to be a repetition of the glen of the Dargle, only on a larger scale. The steep and lofty barrier, on the other side of the

of fairs and drinking, with the comment that the ancient glories of both had vanished since the advent of Father Matthew. While evidently half-regretting this, my informant readily admitted that the change was for the better. He mentioned, however, a recent little anecdote of himself and a friend, which proved that there still lived in the embers some of the old fire. His friend, after a successful campaign in England as a railway labourer, returned home with 25*l.* in his pocket. A fair happening to fall in his way immediately after his return, he went to it, of course, taking my friend of the forge with him, and as many of his other friends as he could lay hands on. The result was, that my informant *got kilt*, as he said, at the end of the second day by the strength of the potheen, while his friend and treater held on for a day or two more,—that is to say, as long as his cash lasted.

Finding on our arrival at Bray, at four o'clock, that there was still time to see some of the beauties of the immediate neighbourhood before dinner, I set off at once in a car to accomplish this object. The points of attraction were the glen of the Dargle and the waterfall in Lord Powerscourt's deer-park, both in the tract of the same small river, the Dargle.

The glen of the Dargle is about three miles from Bray, and is a mile in length. It is a fine example of a wooded ravine, and is extremely beautiful. The banks on either side, particularly on the right bank of the river, rise in some places to the height of

in Ireland. This house has the most extensive pleasure-grounds I ever saw attached to an inn. The flower garden is a full quarter of a mile in length, extending, in the form of a narrow slip, down to the sea-shore.

Both on our arrival and departure from this place, we had the first specimen of what we saw much of afterwards, the active and most obtrusive beggary which disfigures most of the public haunts in the South of Ireland. Our carriage was followed—hunted I may say—by a crowd of children, some of whom were, in the most literal sense of the words, not half-clad.

On leaving Bray in the morning, following the instructions of our landlord, we first visited the demesnes of Lord Meath, (Kilruddery,) and Sir George Hodson, (Hollybrook,) both in the vicinity of Bray. They are fine houses, and with very ornamental grounds, but too much shut in with trees. It is hardly worth the while of the English traveller to expend time in visiting such places, as they differ in nothing from the same class of country houses in his own land, unless, indeed, he may wish to be convinced from actual inspection, that the absenteeism of Ireland is not fostered by the deficiency of beautiful and splendid residences. I may here say, once for all, that the seats of the nobility and gentry of Ireland are, generally speaking, beautifully situated, replete with every comfort and elegance, and, with some striking

river, is wooded to the very top, except where the brows of the hills thrust themselves into the landscape more and more as we ascend. It is where these bordering hills unite at an angle, that they constitute the lofty and steep precipice over which the little river descends along its black surface of rock; and it is thus that they half-surround the loveliest green nook that ever fairies or picknickers haunted. The cascade itself is rather a foamy descent of water along the face of the steep cliff than an actual fall. It is of small extent, gentle and very beautiful, but not grand. With all its adjuncts of rock and turf and trees, with all its rural sights and sounds, it would not be easy to match this scene elsewhere: it is surely well worth the traveller's visit, come he from where he may.

Bray is a small scattered town, nearly a mile in length, and finely situated on both sides of the river Bray, which is the boundary between the counties of Dublin and Wicklow, the town consequently being in both counties. The population has remained stationary during the last ten years, being, according to the census, 3169 in 1841, and 3152 in 1851: it is chiefly catholic. Bray is much frequented by the people of Dublin as a summer residence and bathing place. The hotel is a large establishment, and well conducted by its very intelligent landlord, Mr. Quin; we had, however, some difficulty in obtaining accommodation in it owing to the unusual number of strangers then

these two grand features of nature around our dwellings, supplies a perpetual source of quiet interest and silent companionship, which the inhabitants of inland plains know nothing of.

The glen of the Downs may be said to be, in character, of precisely the same kindred as the glens on the Dargle, only less varied and picturesque in its bounding walls, which are, however, equally wooded and still higher. It seems also deprived of some of its natural charms, by the formality of the high road which runs along its bottom, and by the less obvious path of its rivulet. It divides the two mountains of the greater Sugar Loaf and the Downs from each other; and what may be called its walls rise in some places to the height of 600 feet. The mountains themselves rise to the respective elevation of 1232 and 1561 feet above the sea-level.

On escaping from this ravine we entered upon a somewhat wilder country than that we left on the other side of the mountains, but it was still well cultivated and wooded, and more resembling England than most of the other parts of Ireland.

A short distance beyond the glen we left the carriage, and ascended a small hill, in order to improve our view. The view thus obtained was indeed very fine, comprehending the wide slope of a richly cultivated tract, terminated by the open sea and the bay of Wicklow, with its beautiful headland. In our ramble we came upon a secluded hamlet, called

exceptions, kept in excellent order. I must, however, add that these beautiful residences are almost always too much shut in with dense and extensive woods, the demesnes, as they are called, being often more like a forest than a park, according to the idea we have of what constitutes a park in England.

Shortly after leaving Hollybrook we passed through the glen of the Downs, a ravine that cuts across the southern portion of the chain of mountains that almost encircle the district of which Bray may be regarded as the capital. This chain of mountains, as seen from every point, constitutes a most beautiful and picturesque feature in the landscape. It is deficient only on the side of the sea, and there its want is supplied by a boundary as beautiful in its kind. The charm of the whole scene is wonderfully enhanced by its mountain-screen, which is rendered singularly varied and picturesque by the succession of smaller and larger peaks by which its whole skiey outline is broken. The loftiest and most striking of these mountains are the Downs, Bray Head, the Scalp, and especially the Sugar Loaf, greater and lesser, the height of the former being no less than 1650 feet above the sea level. It would not be easy to select a finer site for a residence than might be supplied by many spots in the centre of this valley—if we may call it so—all sufficiently elevated to command at once the sea through the gap of Bray, as well as the circling mountains in all their extent. The presence of

man, and distinguished by the foreign-sounding name of Altadore. It was only remarkable for its fine woods, and the fine views it afforded of the country below it, and of the sea. The house was common, and the grounds not in good order.

The Devil's Glen is precisely of the same configuration and general character as the two glens of the Dargle and the glen of the Downs, only on a grander scale, and more picturesquely beautiful. The wall of the ravine on the right bank of the river rises to a height of full 400 feet, and is diversified by bold bare crags jutting out here and there from the green wall of trees, and by the dark summits of heath surmounting it at intervals. The small river (the Vartney) that runs through the glen, is steep in its descent, and forms a succession of small rapids as it dashes over its rocky pathway. The glen is about a mile and a half in length, and terminates in an abrupt angle of rock, over which the river tumbles in a beautiful cascade, or rather in a succession of two or three rapids. This fall, though not so high as that on the Dargle, has the advantage of a fuller stream, and is, on the whole, a fine termination to this romantic glen. One side of the ravine (the right) belongs to Mr. Synge, of Glenmore, whose beautiful house, called Glenmore Castle, is seen among the trees at its entrance. The other side belongs to Mr. Tottenham, of Ballycarry, who has constructed an excellent footpath along the river side to within a short distance of the cascade.

the Downs, containing eight or ten cottages, and one gentleman's house uninhabited. These being the first abodes of the rural poor we had come in contact with, I was curious to visit their interior. I found them all very wretched. They consisted respectively of one small apartment without any partition, with rough mud floors, and with either no window or with an opening so small as hardly to deserve the name. There was no furniture but a broken chair and small wooden box, and a small filthy settle-bed in one corner. This bed, we were told in one cottage, was occupied by the poor woman's two sons, while she herself slept on the floor. For these wretched cabins they paid from 3*d.* to 6*d.* and even 10*d.* per week. A larger double cottage paid a rent of 3*l.* a year. This was divided into two apartments. In one end, besides two beds, there was a loom for weaving a strong composite cloth of wool and cotton yarn which was spun by the daughter. Some of the cottages were occupied by families whose fathers or brothers had recently emigrated, and from whom they were looking for means to enable them to follow. In the poorest of the cabins, occupied by a helpless old woman, I found a dog which belonged to one of these emigrants, with which the poor creature divided her scanty meals out of affection for his absent master.

Proceeding onwards towards the chief object of the day's journey, the Devil's Glen, we drove through another extensive demesne belonging to a clergy-

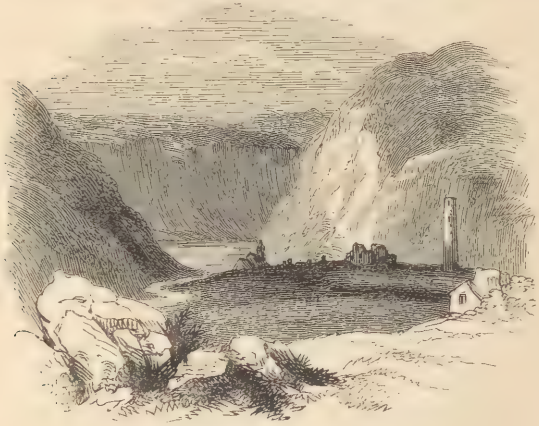
The morning being wet, and the look of the sky very unpropitious, we were forced to abandon our intention of visiting Lough Tay and Lough Dan, and the famous Luggala, and therefore shaped our course directly to Glendalough and the Seven Churches. In reaching there we passed through a very dreary and barren country, a sort of table-land of bog of the most wretched description. On leaving this, however, the aspect and condition of the country sensibly improved as we approached the small town of Larach, about a mile and a half from the Seven Churches, and at the entrance of what is properly termed Glendalough.

This glen is about three miles in length, and is bounded throughout by the lofty mountains of Derrybawn, Lugdaff, Brockagh, Glendassan, and Comaderry. These mountains at their western extremity approach closely together and finally unite, so as to constitute a profound abyss or hollow, bounded on three sides by lofty and precipitous cliffs and steep rocky wastes. In the bottom of this hollow lies the Lough which gives its name to the whole glen: it is about a mile in length and a quarter of a mile in breadth. In winter and rainy seasons, the longitudinal extent is considerably prolonged by a temporary accumulation of water at its eastern extremity, which is usually termed the lower lough, and which, when full, nearly washes the principal ruins of the Seven Churches. The mountains which enclose this narrow glen are, as already said,

On leaving the Devil's Glen we pursued our journey to Newrath-bridge, a few miles from the town of Wicklow, and which our host of Bray had indicated as our resting-place for the night. We had no reason to be dissatisfied with our quarters, as the hotel is really a most charming resting-place; but taking into consideration what was intended to be done on the following day, namely, to visit Lough Tay, Lough Dan, and the Seven Churches, we ought, on leaving the Devil's Glen, to have gone in quite another direction, to the north-west, to Roundwood, in place of south-west, to Newrath. No doubt we had much better quarters where we were; but in visiting the places indicated, we had to return for many miles directly on our path.

The hotel of Newrath-bridge, besides excellent accommodations and a most civil landlord, has the great additional charm of being a solitary house among beautiful scenery. Like the inn at Bray, it overlooks an extensive garden, and combines all the comforts of an inn with the quiet of a private house in the country. It adjoins the classic grounds of Rosanna, the residence of the celebrated authoress of 'Psyche;' and it is said to be a favorite resort with those whom Psyche's lord has just delivered into the hands of Hymen. We saw some indications of this fact in the poetical effusions contained in the well-filled album of the hotel; and we could not deny that the selection of the locality seemed appropriate.

such a town or city did once exist, and was famous in its day for its ecclesiastical establishments and its seminaries of learning. The founder of the churches, no doubt, the nucleus of the future city,



Glendalough.

was the famous St. Kevin, who is understood to have flourished in the fifth and sixth centuries, and whose memory is still preserved in innumerable local legends. The small cavern in which the saint is supposed to have lived, and which is still known by the name of St. Kevin's bed, is pointed out in a cliff on the borders of the upper lake, and is constantly visited by travellers. The highly ungallant way in which the anchorite treated the fair Kathleen, when paying him a friendly visit in this comfortless abode, is known to every one, through the medium of Moore's melody. Glendalough was the see of a bishop for centuries, and seems to have continued

entirely precipitous on the side of the lake, and are said to rise to the extreme height of 1800 feet. Feebly illumined as it thus is by so bounded a space of sky overhead, and excluded through the greater part of the day from the direct influence of the sun, this lough must present a gloomy aspect even in the brightest season, while the impression thence arising will be heightened by the dark, wild, and barren character of its mountain boundaries. Well, therefore, might Moore, in his celebrated ballad of St. Kevin, term it a "gloomy shore."

On the day of our visit, the gloom was painfully increased by the darkness of a clouded and rainy atmosphere. This lough of the glen reminded me forcibly, both in its configuration and general characters, of the dark Loch Muick, in the highlands of Aberdeenshire. Glendalough is fed by one or more streams that fall into it at its western extremity, and constitute foamy rapids or cascades, which, seen at a distance, somewhat relieve the neighbouring blackness. Two of these waterfalls are known by the euphonious names of Poolanas and Glaneola.

The Seven Churches, which give their name to this wild locality, are all still traceable in their ruins, and are at a considerable distance from one another. They occupy both banks of the river Glendalough, which flows out of the lake. Strange as it may seem, that so wild a locality as this should have been chosen for the site of a town, there is no doubt that

cumference. The round-headed door is about ten feet from the ground; and it has several small openings or windows in its shaft, besides three or four just below its top. As another opportunity may probably occur for noticing these towers, which constitute a feature so remarkable and unique in the landscape as well as in the archæology of Ireland, I shall not here advert to any of the ideas or speculations that the present tower, the first we had seen, naturally awakened.

At the upper end of the glen, about three miles from the Seven Churches, the lead mines of Luggamore are situated. We did not visit them. Our guide told us that the Cornishmen employed in these mines had tended to improve the cottages in the neighbourhood, by exhibiting in their own a better arrangement, greater cleanliness, and a more comfortable mode of living generally. There is assuredly much room for such improvement. I found the cabins in this place of the same wretched character as those visited the day before. In one occupied by a widow, there could hardly be said to be any furniture. She paid for it a rent of one pound per annum, which was chiefly obtained by the exertions of her son, a lad of some fourteen years of age.

On the banks of the lake I visited a cottage of the better order, and found that it was intended as a lodging-house for such stray anglers as come to fish in the lough. The cottage contained a decent bedroom, with a wooden floor, and with two good

so even to the time of our King John, when it was united to that of Dublin.

The largest and most conspicuous remains of the ancient glories of the Seven Churches, are those already mentioned as adjoining the eastern margin of the lower lake. These consist of the ruinous outlines of a small church, dignified with the name of cathedral; a small chapel, called our Lady's Chapel, adjoining; and a building still retaining its roof, commonly known by the name of St. Kevin's Kitchen, though no doubt a religious edifice like the rest. This building is of small extent, being only about twenty-two feet in length by fifteen in breadth. There is a small enclosure termed the sacristy, no doubt an ancient burial-place, and still used as such by pious Catholics. It ought, indeed, to be a popular resting-place for the faithful, as the legend is still half-believed by the common people, that gives heaven as a heritage to all who have the good fortune to be here interred. In this cemetery there still remains an ancient granite cross, about ten or eleven feet in height, and formed of one solid stone. It is, however, much decayed, the sculptures upon it being now very imperfectly discoverable.

But the most remarkable relic amidst these ruins is the Round Tower, which still exists in all its mysterious perfection, except that it has lost the conical top which seems to have originally belonged to all these singular structures. The tower is said to be 110 feet high, and about 52 in cir-

its truth, adding, however, that she came soon to like him well enough—"almost as well as he liked her;" and, what seemed to him still more remarkable, "that she made as good a manager as if she had been thirty instead of fifteen." The good couple's married life had evidently been a happy one; and the smoothness of its current seemed to receive no ripple from the present candid recurrence to what must have been a grievance in its day.

My guide was evidently a kind-hearted fellow, and spoke well of his neighbours. Every one had a good word from him, and he was evidently anxious that the poorer members of the hamlet should participate, with himself, in the traveller's bounty. He was forty-five years of age, and, for a wonder, was not yet married, owing, he says, to having to support his old mother. He pays 3*l.* for his cottage, but lets off part of it to a lodger, who pays half the rent. Among the people pointed out to me by the guide, was a nice, cleanly-dressed young woman, who, he said, worked hard to support herself and a baby, left in her charge by a sister gone to America. Her sister's husband had died almost immediately after his arrival, and his widow had not yet been able to send for her child, or to send much money for her support. The young nurse had, however, received from her sister one remittance of a pound, a sum which, she regrettingly said, had been diminished by eighteen pence for postage, and eighteen pence as discount! There was something deeply

beds for visitors. The board and lodging together amounted to a pound a week. The mistress of this cottage was still a very good-looking woman, although she was forty-six years of age, and had had fourteen children. In the course of a short conversation with her and her husband, I became the depositary of a small piece of family history, which, as it was not confided to me as a secret, I cannot refrain from recording here, as a sample of that simplicity and candour, which have struck me as such conspicuous features in the Irish character.

The good wife having told me that she was married at fifteen, I was curious to know what had led to so early an union. Without a moment's hesitation, and evidently without the consciousness of telling anything extraordinary, she gave me the following explanation in the presence of her husband. She said, being an only child, and the sole support of her mother, who was a widow, she felt that, as her mother's health was beginning to fail, she must do something more effectual for her future maintenance. Two ways were open for her,—one, service with a farmer, the other matrimony; the latter being in her option, through an offer made to her by her present husband, who, by the bye, was obviously much older than his partner. After much deliberation, she decided on marriage, "though (she added, pointing to her husband,) I did not then like him at all, at all!" I of course rallied her good man on a confession so little flattering to him; but he confirmed

in the vale of Ovoca. Descending to the bank of this river, and still keeping it on our right hand, we soon reached the celebrated spot where it unites with the Avonmore, and which all the world knows as Moore's "Meeting of the Waters." The united streams now take the name of the Ovoca, and proceed to water the beautiful vale of that name, until they join the ocean at Arklow. We first crossed the Avonbeg immediately before its junction, and then crossed the united streams at Newbridge, a short way further down the valley, in order to reach our destination, which was the house of a friend, situated on the left bank of the river, nearly opposite the town of Arklow. We reached our night's quarters about six o'clock, purposing to spend one whole day there, in order that we might do full justice to the famous vale, at whose eastern extremity we were now planted.

We devoted our day to visit the neighbourhood of Arklow, especially the vale of Ovoca and its bordering beauties. Crossing the old bridge at Arklow, we drove up the valley along the right bank of the river, stopping to look at several gentlemen's seats on our route. The chief of these, on this side the river, is Glenart, the mansion of Lord Carysfort. The house commands some good views, but is itself not fine, and, as usual, is shut up by thick woods. After a considerable detour we returned to the river, and kept close to its banks all the way to the Meeting of the Waters.

pathetic in this regret. I fear we too often forget how great such "little things are to little men." The young woman spoke cheerfully and confidently of soon receiving a fresh supply from her sister.

Leaving the hamlet of the Seven Churches, we returned on our path so far as the village of Larach, and then turned off, at a right angle, to the south, our destination being Arklow. Our course now lay through the beautiful vale of Clara, on the right bank of the Avonmore, which river we touched at Larach, and accompanied all the way to Arklow. This valley of Clara is very beautiful—not narrow and confined like a glen, but open, and with cultivation extending high on its gently-sloping sides, like a highland strath opening on the lowlands. It is well-wooded in many places, but is more characterised by cultivated than by wild beauty. The small town of Rathdrum, the property of Lord Fitzwilliam, is traversed by the Avonmore, and forms a pleasing feature in the landscape. We only passed through one of its suburbs, as we still kept the Avonmore on our left hand. According to the census, Rathdrum had a population of 1232 in 1841, which had fallen to 947 in 1851.

A short way beyond Rathdrum we left, somewhat on our left, the Avonmore and the Avondale watered by it; but from the ridge that bounds its southern bank, we commanded, on our right, the equally beautiful valley of Glenmalure, watered by the Avonbeg, as it speeds on and joins its half-namesake

never fail to point out to the traveller the very tree beneath which he composed it.[1] But, alas, for the muse, the classical spot is now sadly desecrated by the progressive encroachments of the works of a most prosaic copper-mine in its immediate vicinity, which not only troubles but poisons the "waters," and mingles its squalid ruins and its gigantic mechanism with the pure charms of nature. If the poet had lived to witness this degradation, we can easily imagine that he would have protested in some such indignant lament as that in which Wordsworth greeted the approach of the railway and steam engine to his beloved lakes and vallies:

> "In balance true,
> Weighing the mischief with the promised gain,
> Mountains, and vales, and floods, I call on you
> To share the passion of a just disdain.
> Plead for thy peace, thou beautiful romance
> Of nature; and, if human hearts be dead,
> Speak, passing winds; ye torrents, with your strong
> And constant voice, protest against the wrong."

As we, however, were not poets, and had no ballads to defend, nothing loath we turned our steps to the mine itself, and are not ashamed to confess that we spent a pleasant half hour amid its huge wheels and heaps of ponderous ore.

There are mines on both sides of the river. That which we visited lies on the right bank, and is

[1] I see by a remark of Moore's, in his recently published memoirs by Lord John Russell, that it is this upper "meeting" which he recognises.

The Vale of Ovoca is certainly very beautiful, traversed as it is by its fine river, rapid yet meandering, and bounded by richly-wooded banks on both sides. It is properly called the vale, being much too open to take the name of glen, like several of the places already visited. In some places it is of considerable width, containing pasture meadows and cultivated fields and houses, and in one place a parish church (Castle M'Adam); but it everywhere retains the lofty and wooded barriers which give it the charm of seclusion and repose. As the road follows the windings of the stream, the upward view presents constantly-varying scenes, ever bounded in the distance by some wooded summit; while, looking backwards, we here and there catch a glimpse of the sea through the fringed openings in the woods.

There are two Meetings of the Waters, the upper, already mentioned, formed by the junction of the greater and lesser Avon (for this is the meaning of the terminations *more* and *beg*), and the lower, about four miles down, formed by the union of the Aughrim with this double stream now termed the Ovoca. It is close by this last meeting that the Wooden Bridge Inn is situated, the comfortable resort of all explorers of the beauties of the vale. Of the rival meetings of the waters there cannot be a question, in my mind, as to the great superiority of the upper in point of beauty. It is accordingly this that is usually regarded as the theme of Moore's charming ballad; and it is here where the guides

bosomed in wood, and though placed on so lofty an eminence, it is thus deprived of some fine views, which it might command if left more open. It can hardly be said to have any park, though its wooded demesne is of great extent.

Descending from Castle Howard, and recrossing the river at Newbridge, we drove through the woods of Ballyarthur, a gentleman's seat on the same ridge as Castle Howard, commanding similar views, and in itself a much superior place of residence, though with an inferior house. It possesses something like an open park, the woods being kept at a more convenient distance from the house.

Beyond Ballyarthur we entered the domain of Lord Wicklow, and drove down to Shelton Abbey, his splended and delightful residence. Of all the places yet seen in Ireland,—I had almost said, or elsewhere,—this Abbey impressed me the most by its singular and placid beauty. Placed in a lofty plain or mountain valley, surrounded, yet not too closely, by woods and wooded hills rising gently above it, seeing nothing from its walls but these woods and hills, and yet, while conveying the impression of profound seclusion and solitude, still breathing of airyness and openness and sylvan freedom, it seemed truly an abode set apart for the peaceful and holy life, which should harbour in a home so named. The character of the building, in the style of an ancient abbey, with its lofty windows, its jutting buttresses, and its wilderness

called Ballymurtagh. Those on the other side are called the Cronbane copper mines. The ore of the Ballymurtagh mine is a sulphuret of copper, but the sulphur is in places so predominant, that the produce in sulphur is more productive than in metal. The ore is all exported to England for reduction, being conveyed to the pier at Arklow by a tramroad running down the valley. The ore, at the period of our visit, was yielding only about three per cent. of copper, while the less metalliferous portion was said to give a return of sulphur amounting to one third. There were about 200 men employed on the mine, all Irish except the manager who is a Cornish man. He told me that nothing could exceed the attention, industry, and soberness of the men. He said they were much more manageable than his own countrymen, and worked contentedly for much smaller wages. Many of them are strict "Teetotallers," though of late years a considerable proportion of them had broken their pledges, and again indulged in strong drinks, but not so as to interfere materially with their work, or seriously to affect the great general sobriety of the mass.

On leaving the mine we proceeded to visit Castle Howard, conspicuous through the woods on the brow of the opposite bank. To reach it we had to cross both the Avons, and then ascend a long and winding path overhanging the river, through a perfect thicket of wood. The house is closely em-

the establishment. His land was not in good order, though he seemed to have had a tolerable crop, both of corn and hay. The potato crop had suffered, as indeed throughout the whole county—one third, at least, being destroyed. He spoke doubtfully of being able to pay his rent, and grumbled because, some time back, it had been raised. He said he and his predecessors had built all the houses on the farm at their own expense, and he thought it hard that they should now be charged in the rent. This was the first distinct intimation we had of Tenant-right.

I was amused to find that, like many of his betters of the orange school, the farmer regarded the temperance proceedings of Father Matthew as a political, that is, a rebellious movement, originating with the priests and repealers. He readily admitted, however, that the system of teetotalism had been productive, while it lasted, of great social benefits, and had left behind it much more of general sobriety than existed before its introduction.

Our sensibility to natural beauty, if not our gallantry, might, we feel, be justly called in question, if, after what we had seen of it in the places commemorated in this chapter, we did not say one word of the most animated of all the forms of beauty we had seen—that, namely, of the women and children. We shall have another opportunity of referring to this matter; but we must allude here to the fact of our being struck, on the very threshold of Ireland,

of turrets, belfries, and lofty and slender chimneys, harmonised admirably with the scenes amid which it was placed. Everything breathed tranquillity and peace, and the charmed beholder could scarce refrain from holding his breath, in momentary expectation of hearing the solemn bell summoning its inmates to vespers. The illusion was probably heightened by the perfect stillness of the evening, the immobility of the sheltering woods, and the growing dimness of the sky, which only here and there retained a feeble colouring from the sunken sun.

Next morning I paid a visit to a small farm in the neighbourhood, tenanted by an old man of seventy-five, an orangeman or Protestant, who had been *out in the* '98. He paid 20*l.* for about nineteen acres of good land, and some wild pasturage along the shore. His house is not much better or cleaner than that of a mere cottier, only larger. He keeps a good many cows, and sends the produce, in the shape of butter slightly salted, to Dublin once a fortnight. His grandfather and father occupied the farm before him, and he has still a lease of it, for his own and his son's life. He has three sons and one daughter. One son is a gardener, and out in the world gaining his living; another has gone to America, where he obtains a good livelihood as a servant on a railway at New York. His eldest son and heir lives with him on the farm, as does also his daughter, who seemed to be the only woman on

CHAPTER II.

ARKLOW—TULLOW—CARLOW—KILDARE—CASHEL.

Arklow is a moderate-sized bustling country town, with a population, according to the last census, of 3300, making a difference of only 46 persons between this and the enumeration of 1841. The upper and better portion of it contains some good houses, with a fine church and chapel. The lower portion of it, on the flat shore, by the harbour, is chiefly inhabited by fishermen, and is very squalid and filthy. There is a pretty good trade here, the exports being principally mineral ores and fish; but the entrance to the small harbour is very shallow and unsafe. According to the Parliamentary returns, the proportion of Catholics to Protestants, in 1834, was more than double, the number of Catholics, in the whole parish, being 4347, and of Protestants only 2037. I believe the same proportion (nearly) still holds good. There is a fine National School here. At the time of my visit there were 150 boys in attendance, and a considerably larger proportion of girls. There was one master and two mistresses, all Catholics. There were no Protestants in the school, the Protestant clergymen discountenancing

with the unusual attractions presented to us by many of its women, and even by many of its children, though seen in all the disadvantages of dirt and rags. In one of our country hotels (I carefully withhold the name, mindful of the fate of Mary of Buttermere, betrayed through the printed encomiums of a tourist,) we were waited on by a young damsel, who might, I think, be regarded as a *perfect* beauty, especially by the admirers of the Rubens' school. Her features and expression were faultless.

Catholics said their own prayers mentally, while professing to join in the Protestant formula.

I had not an opportunity of inquiring minutely into the state of temperance in Arklow; but I learned that the number of the pledged children of Father Matthew had marvellously decreased, there being now perhaps hardly more than fifty in the town, where there had once been a thousand.

We left Arklow in the forenoon, intending to sleep at Carlow, and proceeding thence by the railway to Kildare, to join the Dublin train on its way to Cork. Advancing for a short way along the banks of the Aughrim river, we turned to the left through a rather wild country, chiefly the property of Lord Fitzwilliam. This property extends for many miles over a series of long and low valleys, mostly boggy in the centre, but partially cultivated on the slopes. The district possesses no feature of beauty, but it is fairly peopled.

In the hamlet of Killaveny, in the centre of this district, I passed some time in a peat-cutter's cabin, discoursing on various local matters. Lord Fitzwilliam was represented as a good landlord in his ordinary dealings with his tenantry. He had, also, at his own expense, sent out a large portion of the population to America, and more were preparing to follow. My informant indicated the extent of this emigration, by stating that the chapel of Killaveny, a large building, was not now one half so full on Sundays as formerly. Many of the emigrants had already

the attendance of the children of their flocks, although it would appear that no interference in regard to religious instruction takes place on the part of the teachers. It is part of the system of these schools, that all religious instruction (confined mostly to learning the Catechism) is prohibited during ordinary school-hours. According to the Report of the Commissioners of National Education, the number on the books of this school, in September, 1850, was 214 boys and 224 girls; and in September, 1851, 210 boys and 247 girls. The boys at these schools are permitted to remain as long as they please, the education being such as to fit them for the office of clerk or tradesman. I found the head boys working in vulgar fractions, and their writing was good. There is also a Protestant school in connection with the Church Education Society. According to the last Report, there were in the preceding year (1851) 37 children on the roll, and an average attendance of 27.

I visited a (so-called) Protestant school, a little distance from the town, supported by a benevolent lady in the neighbourhood. The number of children on the books was from 50 to 60, and of these about 30 were present. Only about one seventh or one eighth part of the children were Protestants. In this school the scriptures are read daily, and the liturgy of the Church of England used. In these all the children are expected to take a part; but the mistress (a Protestant) told me that she believed some of the

turf-cutter lamented greatly that there was at that time no mistress, as he was anxious to send some of his children to it.

In coming along the valley, we had been struck with one farm in a very superior order to the others, and saw several boggy fields under the process of deep draining. The farmer, we were told, was a rich enterprising miller, who was expending on his land the gains he had made by his mill. A curious fact connected with this draining,—if it is a fact, and I see no reason to doubt it,—was mentioned to me by my intelligent friend as he sat by my side on his wife's table, with his huge bare legs besmeared with dark peat-earth up to the knees. He said that the miller's draining operations had been going on for years, and that the men employed in them had been brought from England. Most of these men, he said, had domesticated themselves in the place; several had married, and none of them intended to return to England again. My informant added that the chief cause of this settlement of the strangers was, that they preferred some of this country's customs to their own. The Irish, the Englishmen said, were friendlier and kindlier to one another, went more to the houses of each other, and so had more pleasure than their countrymen in England. "I tell the tale as 'twas told to me;" and when I compare what I afterwards saw of the cordiality, jollity, and fun of the Irish peasantry, even under the pressure of extreme poverty, with the cold, dull,

sent home a good deal of money to their relations. One girl, who had gone to Australia, and was there employed as a servant, had sent home no less than 20*l.* to her mother, though she had only been from home four years; and she expressed her intention of assisting all the members of her family to join her in her new country. This turf-cutter's cottage was superior, both in size and accommodation, to many I had seen in Wicklow. It had two apartments—a *but* and a *ben*, as the Scottish cotter names them,—and could boast of both chairs and a table, besides beds in the inner room. As there was no ground attached to it, the rent was only 1*l.* per annum. The man had no pigs; and I may here observe, that I had scarcely seen any pigs since my arrival in Ireland,—a blank which was proved to be almost general by my subsequent experience. Since the failure of the potato crop, and consequent famine in 1847, when the whole race was devoured, the cottagers have not been able to buy or to maintain pigs, there having been a considerable destruction of the potato crop every season since.

It is customary here as elsewhere for the neighbouring farmers to grant the cotters ground for planting their potatoes, on their finding manure for the soil. But with their pigs went their manure, and if they obtained land for their potatoes, they had to pay for it; and so they went on from bad to worse.

There is a National School in the parish, and the

We arrived at the village of Coolattin between two and three o'clock, and were not a little disappointed that, owing to a mistake of the Arklow job-master, we could obtain no fresh horses to take us on to Carlow. We were therefore obliged to wait till our horses rested. Fortunately there is a very tolerable inn at the place, and we were enabled both to dine comfortably and to see the neighbourhood. Coolattin is one of those artificial villages that we see spring up at great men's gates, bran-new, stiff and staring, with no traces of the olden time, and with none of that softened and varied look that always characterises hamlets that have grown up and decayed and been renovated insensibly. It, in fact, contains few other houses than the inn, the schools, the blacksmith's shop, and the establishment of Paddy "the merchant," which designation in Ireland means a retail dealer in all things. The houses are all bright and fresh as a new pin, having been only recently erected or restored by the great lord of the land, Earl Fitzwilliam, whose Irish residence is close at hand.

Coolattin Park is of small extent, but contains some timber, and is watered by a small river, the Derry, one of the feeders of the Slaney. The house is a plain building, but of considerable extent, and is at this moment receiving a large addition. Adjoining the park is Lord Fitzwilliam's own farm, which looks, amid the wild and half-cultivated region around it, like a garden in the wilderness. This

matter of fact and business habits of the English labourers, I felt no great surprise that, by a certain class of men, the Irish hovel should be preferred to the Saxon cottage. I can easily fancy that the charming picture of cottage life, of which Burns makes his dog Luath the delineator, would be realised with much fewer appliances in an Irish cottage than in either a Scotch or English one.[1]

[1] This picture is so beautifully true, and so delightful in all its details, that I can scarcely resist the temptation of reproducing the whole of it in this place. Alas for civilisation and social progress if it be indeed true, as some suppose, that such pictures are now rarer in every country than they were in the last generation. I can only venture to give the few concluding lines of the poem descriptive of some of the winter festivities. It will be remembered that it is the dog Luath who is the narrator:

"As bleak-fac'd Hallomas returns,
They get the jovial, rantin kirns,
When rural life, o' every station
Unite in common recreation:
Love blinks, wit slaps, an' social mirth
Forgets there's Care upo' the earth.

That merry day the year begins,
They bar the door on frosty wins;
The nappy reeks wi' mantling ream,
And sheds a heart-inspiring steam;
The luntin pipe an' sneeshin mill,
Are handed round wi' right guid will;
The cantie auld folks crackin crouse,
The young anes rantin thro' the house,—
My heart has been sae fain to see them,
That I for joy hae barkit wi' them."

N.B.—For fear that my worthy teetotal friends of the south should consider me an advocate of strong drink, I beg to inform them that the "nappy" of the foregoing picture is only fresh home-brewed small-beer.

about 40,000*l.*; and that he derived about 2000*l.* more from some other property in the county of Kildare.

There is nothing note-worthy on the road from Coolattin to Tullow. The country, however, is richer and better cultivated, and this improved state was observable over the whole of that part of the county of Carlow through which we passed. Tullow is a tolerably neat country town, with a population of about 3000. It has remained nearly stationary since the previous census, having only decreased by 134; the population in 1841 being 3097, and in 1851, 2963. It is divided by the river Slaney, here a large stream, with a handsome bridge over it. The principal inn is built close to the bridge, the wall of its best sitting-room being washed by the stream. Tullow is conspicuous by its lofty church tower and spire, which are visible at a great distance.

The country around is well cultivated and agreeably varied in surface; the mountains of Wicklow forming a conspicuous feature in the distant landscape.

We reached Carlow about seven o'clock, having travelled, according to our post-boy's reckoning, 35 Irish miles from Arklow. We put up at a very good inn, called the Club House. Though the country we had passed over is but little travelled, and nearly the whole tract may be regarded as a cross-country, the roads were by no means bad. Our post-chaises, to be sure, were in a rather dilapidated

farm is of great extent, the fields large and symmetrical, well fenced, and covered with the finest crops,—the turnips and even the potato fields looking green and without a weed. The friend who travelled with me, and who is learned in matters agricultural, exclaimed as soon as he saw it,—"There's a farm at last, and I'll wager the farmer is a Scotchman." We found on inquiry that this was the fact; and we could not help lamenting that such a scene as this was so rare in Ireland. It is very probable that Lord Fitzwilliam may have been hitherto a loser, instead of a gainer, by this magnificent farm, as the outlay must have been great to bring it to its present condition. It must, however, eventually not only repay the cost, but bring a good return for the capital invested. In another and still more important point of view, it must even now repay its benevolent and spirited possessor a hundredfold, by the pregnant and enduring example afforded by it, to all his tenantry and to the country generally. As in matters of morality, one can hardly live with good men without insensibly profiting by their examples; so it would seem hardly possible that the rude and slovenly and unproductive culture handed down unchanged from their fathers to the present generation of farmers in the barony of Shillelagh, should long resist the contagion of the bright example set them at Coolattin.

I was informed that the estates of Lord Fitzwilliam, in the county of Wicklow, produced a rental of

Carlow lies on the banks and near the union of the two rivers, the Barrow and the Burren, the former of which divides the county of Carlow from Queen's County. A portion of the town is situated in the latter, and goes by the name of Graigue. It is connected with Carlow proper by a handsome stone bridge, called Wellington Bridge. The Barrow is navigable by barges down to Waterford; and the town is now also connected by railway with Kilkenny on the one hand, and with Dublin on the other.

The population of Carlow, by the last census, was, including the suburb of Graigue, 8687, being a decrease of 1722 since 1841. The great majority of the inhabitants are Catholics. According to the official returns of 1834, the proportion of the different religions in the parish were as follows: Catholics, 7843; Church of England, 1755; Presbyterians and other dissenters, 106.

I had not time to visit any of the public institutions of Carlow, nor to make any very special inquiries into other matters. I may state, however, that, according to the last two Reports of the National Schools, that of Carlow had on its books in September 1850, boys, 351; girls, 604; and in September 1851, boys, 288; girls, 452.

Strong in its Catholic tendencies as Carlow is, it has its staunch Protestantism also; the stauncher, no doubt, because of the strength of these very tendencies. I here met with a most intelligent

condition, but the horses were good, and the drivers active and obliging.

Carlow, the capital of the county of the same name, is a very handsome country town, with more than the ordinary display of public buildings in good style. It contains the ruins of a fine old castle, said to have been built by the famous De Lacy in the eleventh century. One front wall and two of the corner towers still remain, the latter upwards of sixty feet high. A singular piece of barbarism—it may almost be called sacrilege—was committed on this beautiful ruin, within the last 40 years, by a man who, from his education, ought to have had some regard for such relics of antiquity. A physician wishing to adapt the building for the purposes of a lunatic asylum, set about blasting with gunpowder some portion of the walls, and brought down about his ears more than half the structure. One cannot help wishing that it had been brought down literally about his ears. How such an act could have been permitted under the cognisance of the authorities of the town is marvellous. Both the English and Catholic churches are remarkably fine buildings, the one surmounted by a handsome spire, the other by a still handsomer tower: the latter is the cathedral church of the Catholic dioceses of Kildare and Leighlin. There are also here a Catholic college, with a handsome chapel attached, and a convent; a jail, lunatic asylum, infirmary, and a very handsome court-house, only recently erected.

enabled to repossess themselves of much of their property by certain arrangements made with the principal creditors, and by borrowing money to effect the re-purchase at a depreciated value.

The country from Carlow to Kildare is flat and well cultivated, with some intervening bogs. Kildare itself is a miserable small place, hardly more than a village, though a market town, and giving its title to a county and a diocese. I am tempted to quote a description of this small town from a recent publication on Ireland, not because of its truth (though it comes as near this as the grand exaggerating spirit of the writer would allow), but as a specimen of the magnificent grandiloquence of the ancient hedge-school style, which still lingers in odd corners in Ireland. "The town itself (says this great writer), as seen from the approaches to it, sends up such a tufting of trees, and such a seeming museum of architecture, as to appear a fascinating feature in the landscape, and afford promise of interesting disclosures to the painter and the antiquary; but, on being entered, it dashes to the dust the hopes which it had excited, grins ghastly derision on the enthusiasm of the literary visiter, folds round him clouds of offensive odours, and huddles itself up in so squalid and tawdry a dress of cabin masonry, grotesquely patched and deformed with clumsy remains of pretending architecture, as instantly to convince him that it owes all its interest to the tales and associations of history, and to the

gentleman of this persuasion, who was not a whit less prejudiced and jaundiced by his Orange principles than was the small farmer and ex-soldier of Wicklow, formerly mentioned. He thought that no compromise should be made with the Catholics, and that every effort should be made to extirpate their religion at least, if not themselves. He, however, admitted that the Protestant clergy had committed a great mistake in withdrawing the children of their flock from the National Schools, as they had thereby thrown all the educational advantages of this system into the hands of their opponents.

While admitting with all the world, that the temperance movement of Father Matthew had done infinite good to the people in their social position, he could not refrain from deprecating it as a measure calculated to enhance the authority of the priests, and to strengthen the anti-Protestant spirit among the lower classes. From everything I have seen and heard in Ireland, I believe no imputation could be more groundless than this, and that there never was a reform undertaken with a more single eye to good than this temperance movement, incomparably the greatest of the efforts of modern philanthropy, after that of Education.

I learned from the conversation of this gentleman, what was confirmed from various other sources subsequently, that many of the proprietors of the encumbered estates already sold, had been

institution as this perpetual fire, must have been in ministering to one of the most imperious of the traveller's wants in the cold season of this cold district. I felt that the good lady has had but scant justice done to her by the popular legend which has transmuted this pure and simple act of humanity and mercy into a barren miracle of religious faith. And I rather owe a grudge to the poet Moore for having yet further perpetuated and even aggravated this injustice by having, in one of his popular melodies, travestied the genial hot turf-fire of the kind and considerate institutrix, into a mere lamp of barren light, most disappointing to the shivering traveller who might be attracted by it.[1]

Kildare.

[1] "Like the bright lamp that shone in Kildare's holy fane,
And burned thro' long ages of darkness and storm."

mind's power of abstracting its architectural monuments from connection with rubbish, and juxtaposition to the filth and conditions of a commonplace Irish village."[1]

The only things of any interest in Kildare are the fine ruins of the Abbey or Cathedral, and the Round Tower in their vicinity. The abbey was founded so late as the twelfth century, but had been preceded in the same locality by the famous Nunnery and Abbey of St. Bridget, erected, according to tradition, so early as the fourth. The sole remains of this original fabric is said to be that small portion of the ruins called St. Bridget's Chapel, or the Fire-house, from being the supposed site of that perennial fire instituted by this holy woman "for the benefit of poor strangers," and said to have been maintained by the nuns, day and night, for upwards of a thousand years.[2] The fire was extinguished for a time, in the twelfth century, by the Archbishop of Dublin; but being soon restored, was continued up till the period of the suppression of the monasteries. Looking on the wide open country around me, and fancying how wild it must have been in the days of St. Bridget, I could not help thinking how appropriate such an

[1] Parliamentary Gazetteer of Ireland; Art. KILDARE.

[2] "Apud Kildariam occurrit ignis Sanctæ Brigidæ, quem inextinguilem vocant; non quod extingui non possit, sed quod tam solicite moniales et sanctæ mulieres ignem, suppetente materia, fovent et nutriunt, ut a tempore virginis [Brigidæ] per tot annorum curricula semper mansit inextinctus."—Girald. Cambrensis. Hibern.

says) FACTS are chiels that winna ding;" and whether they be great or small is often of less importance than is their quality. At any rate, it will be admitted that the only sure means we possess of judging of the state of individual classes of men, must be derived from those classes themselves, according to the terms of my motto—*Rerum ipsarum cognitio vera é rebus ipsis est;*—and it will hardly be denied that it is the condition of the very lowest classes in Ireland, as elsewhere, that has the strongest claim on the attention of public men. I say this much here, not merely in excuse for the statements I am now about to make, but as a general explanation of and excuse for many details of a like humble kind that will be found in my subsequent chapters.

In a small shop in the suburbs I found a middle-aged woman and her son making tin saucepans; the department of the mother being to solder the seams. The cottage was tolerably clean and had furniture, and the mistress was both merry and wise. She made her living by selling her manufactured wares about the country. She pays 3*l.* per annum rent for her own cottage and one adjoining, which she lets to a labouring man at, if I recollect right, sixpence per week. We went in to look at this cottage, and found it literally without a single article of standing furniture, except a small settle-bed in one corner, on which sprawled an infant of about twelve or sixteen months old. There was

The remains of the more recent Cathedral and Abbey are very interesting, containing some fine specimens of architecture, and several curious monuments. Some of these last have been removed into the adjoining Protestant church.

The Round Tower is situated close to the church, amid the graves. It is in perfect repair except on the summit, where the original conical top has been removed, probably by accident, and a sort of parapet or battlement put in its place. This tower is one of the largest in Ireland; Grose says it is 132, Ledwich 110 feet in height, the last being, no doubt, the best authority. We found its external circumference, by our rude measurement, to be about 54 feet. It has a fine ornamented doorway about 14 feet from the ground.

There is no good hotel at Kildare, but there is a small inn, where ordinary refreshment can be obtained, and a bed, if required.

While waiting for the train, we had time to spy the barrenness of the land; and I will here set down, just as they were recorded on the spot, some of the results of my interviews with several of the cottagers. I do this advisedly, although fully conscious of the humbleness of my theme, and of the small interest such apparently insignificant details are likely to possess for many readers. But my great object in making my memorandums, was to make a collection of Facts from which others as well as myself might draw conclusions; "for (as Burns

O'Connell's. He would not object to the Protestant clergy being paid by the state, but would leave the Catholic clergy to be supported as at present. He would, however, have the stipends of the former come direct from the Government, and the present tithe-system abolished, as being productive of jealousy and heart-burning. So strong were his prejudices against the English government, that he could hardly be prevailed on to believe that the emigration movement was not a scheme of the ruling powers to extirpate the Irish race.

In common, I may say with almost every person I conversed with in Ireland, high or low, Catholic or Protestant, my friend of the needle condemned the mode in which the government grants, at the period of the famine, were expended; yet upon examination of this matter, I cannot help thinking there is more of prejudice than of reason in this general condemnation. Many roads and other works that are of little use at present were, no doubt, undertaken and not always completed, and the superintendents of the works seem to have been frequently injudiciously chosen; still it is not easy to see how, under the circumstances, a better choice for the employment and subsistence of the people could have been made. Roads, bridges, and other works of general convenience, must, sooner or later, be of positive benefit to a district; and these seem the only kind of works open to the Commissioners, unless they had chosen to expend the public labour for the benefit

neither chair, nor stool, nor table, nor box on the earthen floor. The good tin-woman took up the baby and nursed it with the greatest kindness, cheering it up with her merry smile and laugh. In a short time the mother of the child came in. She was a remarkably good-looking and healthy-looking young woman, and,—what might have hardly been expected in such a place,—cleanly and even neatly dressed. I forgot to ask her, but, from her general appearance, I have little doubt that she had derived her tidiness, amid such poverty, from having been educated either in a National School or in an Union Workhouse. Her husband, a labouring man, she said, was at work in the fields, and could, at this harvest time, earn tenpence a day. In other seasons he could earn only sixpence, and often could get no work at all. She and her landlady were evidently on very good terms, and I doubt not that this true Irishwoman was as kind as she was cheerful.

In the same row of cottages I had a long talk with a lame tailor, a man whose brain indicated none of the incapacity of his limbs. He was a staunch Catholic, but evidently possessed of too hard a head and too strong a will to be domineered over by his priest, if his priest ever sought to do so. I was told afterwards by a respectable person in the town, that my cripple-friend was strictly honest and much respected in his humble station. His plan of reform of the Irish Church was nearly that of

arriving at the general statistical facts, naturally enough over-estimated the actual truth. Thus, in the present instance, the population of the whole parish of Kildare had only sustained a diminution of one sixth, or thereabout, during the last ten years; the population in 1841 being 2654, and in 1851, 2229. While on this subject, I may observe that I here received statements, similar to those already noticed, of the large sums of money sent home from the emigrants to their friends, almost all for the purpose of enabling them to emigrate also.

But, considerable as it was, even when tested by statistics, this decrease in the population had by no means proportioned the labourers to the demand for labour. The remaining hands were not half employed. The farmers here, as elsewhere, for want of capital, were converting their corn and potato land into pasture, and thus greatly narrowing the field of employment to the labourer. Another cause of deficient employment here complained of, was the immigration of labourers from Galway and the other still poorer districts of the west.

Notwithstanding the poverty of this place, indicated, among other things, by the fearfully-ragged condition of many of the people in the streets, we saw no professional beggars, except the usual array of children soliciting pence under the excuse of acting as guides to show you things that were before your nose. Neither here nor elsewhere did the cottagers, however poor and miserable, ever ask for

of individuals and the improvement of private property.

No doubt the feelings of my honest tailor were somewhat embittered, and his prejudices sharpened, by the deterioration of his own circumstances, although he complained but little, and thankfully acknowledged that he still contrived to make a living by his trade. It was true that he had now no pig, and must, consequently, not only forego the luxury of bacon, but must also be more rigid in his economy than formerly, to enable him to pay his rent. Before the failure of the potato crop, having no land of his own, he was one of those who availed himself of the privilege of planting his potatoes on his neighbour's land, under the usual condition of manuring the plot of ground. Ever since the failure he had continued the practice until the present year; but he had now given it up, as the deteriorated crops of the last few years had not proved an equivalent for the expense of labour and of collecting manure without the aid of the pig.

Every one I spoke with in Kildare agreed in the belief that the emigration from the parish had been immense,—one half or two thirds at least of the population. This, however, was a great, though I believe an unintentional exaggeration; and I may here remark that such exaggeration was common through nearly the whole of Ireland. Every one losing some friends and neighbours, and seeing so many tenements empty, and having no means of

English inn submitting to a nuisance so clearly detrimental to his interests, while there was a poor-house or a policeman in the land!

Before proceeding to the more southern districts of Ireland, it will not be inappropriate to say a few words respecting the agricultural condition of the counties we had yet passed through. Comparing generally the style of agriculture with that in Scotland and England, every one must admit that the latter is infinitely superior. Everywhere, except in rare instances, some of which have been already noticed, the land is inadequately cultivated and much less productive than it might be made. It is generally very foul, and the crops, in places, are literally overgrown with weeds. The pasture land is, in the highest degree, neglected; and what might be the finest meadows are often mere plantations of rag-wort. This plant, indeed, seems to thrive here to an unexampled extent and with wonderful vigour. From the immunity it seems to claim and receive at the hand of the farmer, a stranger might be disposed to think that it and not the shamrock should be the emblem of the land. Though the corn crops are said to be above the average this season, the potatoes have suffered to a great extent,—a third, at least, of the roots have become diseased. I may here also add, to save future repetition, that we found a similar condition of the potato crop throughout Ireland;—in some places better, in some worse, but the

money in their cottages. If, however, a small coin was at any time placed in the hand of a child, or offered to the parent under some colorable pretext, it was always most thankfully received, and repaid by many a warm prayer for the traveller's welfare.

I must also say that, amid all the privations of the poor, wheresoever observed, there was generally to be found an unrepining content, and rarely any bitterness of feeling mingled with their complaints. There was often even a mirthfulness and jollity contrasting strongly with the circumstances around. The clear ringing laugh of the good little woman above mentioned, while sitting on her stool soldering her tin pans, or the cordial chirrup with which she roused the cackle of her poor neighbour's dirty little baby, seemed to spring from a source which mere outward things had but small power over. Surely such a light-hearted race as this were intended to constitute a happy people.

The great haunt of beggars, throughout Ireland, are the doors of the hotels; and I was often struck with the marvellous tolerance of the innkeepers with this nuisance to their guests; no attempt, that I saw, being ever made to drive the beggars away, even when almost forcing themselves into the house. If this tolerance was an indication of less fastidiousness and of an inferior sense of the exigencies of refined life, on the part of the innkeepers, it was surely no less a testimony of their unselfishness and kindness of heart. Only think of the landlord of an

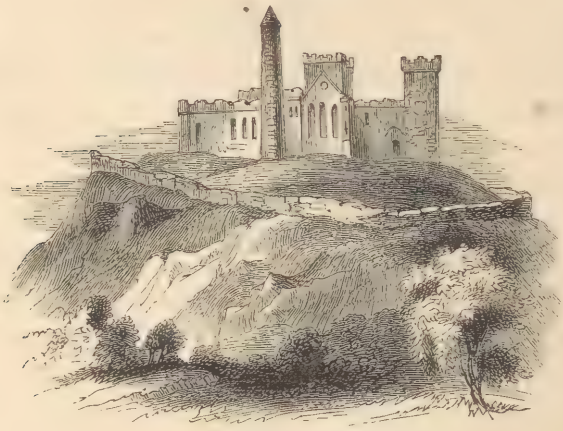
No one who has the time, should pass on from Dublin or Kildare to Cork, without paying a visit to the celebrated Rock of Cashel. The station nearest to it on the Great South Western Railway is Goold's Cross, distant from Kildare about 60, and from Dublin 95 miles. Cars are in attendance from the town of Cashel to meet all the trains, the distance from the railway being seven or eight miles. All this district is in the county of Tipperary: it is well cultivated and rich, but flat, treeless, and unpicturesque. The town of Cashel, like almost every place hitherto visited, has decreased greatly in population during the past ten years; its population in 1841 being 7036, and in 1851 only 4659. It is not in any way distinguished as to its site or structural character; and, but for its famous rock and the ancient buildings upon it, would have few claims to the traveller's attention. It was solely on account of these buildings that I paid a visit to Cashel.

The Rock of Cashel is especially remarkable, from the perfect abruptness and boldness with which it rises out of the extensive plain in which it is situated; and this its bold and lofty isolation is enhanced a thousand fold by the grand mass of ruins which cover and crown its brow. These magnificent ruins, which though roofless and windowless, and greatly shattered, still stand up in almost their original height from their splendid platform, consist of a singular congeries of noble structures,

average loss certainly not less than that just stated.

One thing had already been noticed by us, and it struck us much more forcibly afterwards, as we passed by whole districts of green hill and moorland, namely, the total absence of sheep. In England or Scotland such tracts would not have failed to exhibit their white flocks in great numbers. We found, on inquiry, that this branch of agriculture had never been carried to any extent in Ireland; and we were told, in several places, that the small stock that existed at the time of the famine, and which had been all destroyed by the victims of starvation, had never since been restored. We found, however, in other districts that this and other species of stock were being gradually introduced. Yet it would appear that the increase of the few last years has done little more than compensate for the preceding losses. From the returns of the Census of 1851, it appears that the number of sheep in the whole of Ireland in that year only exceeded the number in 1841 by 15,939, the total stock in 1841 being 2,106,189, and in 1851 being 2,122,128. I have reason to believe, however, that there has been a much greater importation of live sheep into Ireland this year than during any preceding year, and this chiefly from Scotland. In subsequent parts of our journey, we passed on the road more than one flock proceeding to its destination under the command of their own northern shepherd.

richly ornamental architecture. The ruins of the Abbey of "Saint Mary of the Rock of Cashel" are much less considerable and interesting.



The Rock of Cashel.

The position and relations of the Round Tower in regard to the Cathedral, are curious. It is so closely connected with one corner of the church, that it may almost be said to be built into it; and a communication between the two is effected by means of a door-like opening, quarried through the solid masonry of the tower, at the height of some 20 or 30 feet from the ground. It would be almost as curious a subject of inquiry, what was the object of the men of the church in making this communication, and what uses the tower was put to by them, as is the great question of the primary use of all these wonderful Irish towers. This tower of Cashel

of vast extent and great variety, yet all united into one grand whole: a Cathedral, an Abbey, a Chapel, a Palace, a Round Tower.

We were shown over, in succession, all that remains of these by the intelligent guide whom we found on the spot, and who, while possessing that enthusiasm for his theme which it is pleasing to witness in such a person, had little of that obtrusive impertinence and absurd talk which so often interfere with the enjoyment of sight-seeing. But here, to be sure, there was ample room and verge enough for any narrator; and to antiquaries, whether baronial or ecclesiastical, whether architectural or historical, I can fancy no greater treat than a summer's day amid the ruins of Cashel. Neither my time nor my tastes permitted so long a study; but the couple of hours I spent without and within this noble pile, well redeemed the time and trouble given to accomplish its visitation.

The Castle seems to have been the very beau-ideal of a feudal hold, as well from its impregnable site as the multiplicity of its offensive and defensive arrangements. Its huge walls are everywhere burrowed by blind passages, now, literally, leading to nothing, while the smallness of its chambers and its cramped windows speak of times when rude life with security, not comfort or luxury, was the predominant thought of the dwellers in castles. The Cathedral, and especially its subordinate Cormac's chapel, still retain copious indications of a fine and

extent, but plain and clumsy, both without and within. As usual, I found its floor sprinkled over with devout worshippers on their knees, chiefly women.

A large part of the town consists of poor dirty crooked streets, with long rows of wretched cottages, many of them thatched, and all of them, I am very sorry to say, with interiors answering to the exterior—filthy, dark, unfurnished, comfortless.

The pressure of railway time did not allow me to extend my inquiries into any of the economical statistics of the place.[1]

There seemed nothing very remarkable in the country through which we passed from Kildare to Cork; and if there had, it could hardly be noticed by a railway traveller. It is deserving remark, however, that throughout the whole line the station-houses are exceedingly handsome, all built of stone, and of very varied but elegant design. Many of them are surmounted in front by a pretty belfry, which serves at once for ornament and use.

In a part of our transit on this railway I had the misfortune to encounter, as a fellow passenger, one of a class of unhappy men who ought never to travel. By his own report, he had met with nothing in Ireland but annoyances of one sort or other. The inns were dirty; the landlords extortionate;

[1] I have placed my memorandums respecting Cashel here, in their proper topographical relation, though they were made subsequently, after my return to Dublin, whence I went purposely to visit the place.

is 90 feet high, and about 10 feet wide in the interior at its base. It is curiously indicative of its distinct origin from that of the other buildings on the rock, that it is built of an entirely different stone; the tower being sandstone, while the castle and church are of limestone. Doubtless it stood solitarily here for generations, perhaps for ages, before the Rock of Cashel was made the abode of St. Mary's monks or the fortress of the kings of Munster. The interior of this tower is, like that of Monasterboice, quite smooth; but small breaks exist in it at different heights, as if for the purpose of attaching floors or scaffolding. The top is still entire, but the space below the coping or roof, looked at from the interior, seems much too small to have formed a fitting place for bells.

There is a most extensive view from the top of the castle walls; but as the country is for the most part flat, and without either wood or water, the prospect is only interesting on account of its vastness. The mountains in the horizon are too distant to be grouped with effect in the landscape.

The town of Cashel, as already mentioned, possesses few objects of interest, except the remains of inferior churches, tributaries of the great Abbey of the Rock. It has no public buildings of much note, though the parish church or cathedral is a handsome structure with a lofty spire, and the bishop's palace has noble gardens attached to it. The Roman Catholic chapel is, as usual, of large

CHAPTER III.

CORK—QUEENSTOWN—SKIBBEREEN.

Cork, like Dublin and a few of the other chief towns of Ireland, is so well known and of such great extent, that it would be preposterous, in a work like this, to enter into any details respecting it. It is finely situated on the banks of the river Lee, where it begins to open out into the splendid inlet of the sea, called, at its further extremity, the Cove of Cork, and which is about fourteen or fifteen miles in length. The site of a large part of the present city was originally a series of small islands and marsh land, but a considerable portion of the town lies high on the base and along the slope of a lofty hill which bounds the river on the north. Like the Liffey at Dublin, the Lee is walled in by handsome quays and crossed by fine bridges, the shipping lining and filling up the more open portion of the river below these.

The unevenness of much of the ground on which it is built, the irregularity of the streets, the variety of the style of building, the intersecting river, and the overhanging heights, give a very pleasing and a somewhat picturesque aspect to the city of Cork, There are only a few very good streets in it, and its public buildings will stand no comparison with those

the waiters negligent and saucy; the postboys impertinent; the beggars utterly intolerable; the cottages hardly so good as Indian wigwams, and their inmates idle rogues. The country fared little better than its inhabitants: it was for the most part a succession of bogs and rocks, and wonderfully overrated as to beauty. To be sure, he had seen some tolerably high mountains and pretty big lakes, but nothing to be compared to *our* lakes. Killarney was perhaps worth seeing; but it was by no means the place he expected, after all he had heard about it.

I was heartily glad when this man went his way. Most assuredly he shall never "digest the venom of his spleen" any more in my company, if I can help it. I had as lief have a porcupine or a polecat for a *vis-à-vis*.

We reached Cork about five o'clock.

Cork, according to the census of 1851, was 85,745, being an increase of 5025 since 1841.

On Sunday afternoon we went down to Cove, or, as it is now called, Queenstown, in one of the steamers which are perpetually plying between this place and Cork. The day was very fine, and our steamer, like many others we saw on the water, was crowded with passengers of the middle class. These were all neatly and well dressed, and conducted themselves in the most decorous manner possible. I know not whether there was any strong drink sold or permitted on board, but none was used; the only luxuries that seemed to be available being apples and pears, and other green fruits, carried about by women. The fare for first class passengers was sixpence, for second class fourpence. Some of the passengers landed at two intermediate villages on the south side of the river or rather harbour, but the majority proceeded to Queenstown, where the voyage of our steamer terminated. Other steamers, however, after landing some passengers, proceeded onwards along the splendid harbour out to the open sea, whence, after taking a round for an hour or more, they returned, and calling for their passengers at the different landing-places, retraced their course to Cork.

It is hardly possible to imagine a more delightful means of recreation, or one more wholesome or more rational, for the inmates of a crowded city, than this hebdomadal excursion on the Sunday

of Dublin. The Cathedral is a poor structure, and of the same stamp are nearly all the other churches and chapels; and I think there are few towns of the same extent so destitute of spires and towers and other indications of ecclesiastical distinction as Cork. The only fine buildings in the town are the County and City Court-house, and the new Queen's College, the former an elegant Grecian structure, the latter a handsome quadrangular pile of solid stone in the Tudor Gothic style.

Like all large towns, and more especially the large towns of Ireland, Cork contains extensive masses of hidden streets of the most squalid description, inhabited by a ragged and seemingly wretched population. In passing through such streets, however, it is but just to the inhabitants to state that we saw no riotous or indecorous behaviour, and were but rarely solicited for charity. In going along the better streets, on Sunday, we observed many wretched-looking women, most of them with ragged children on their laps or by their side, squatted in the recesses of the doors of the shut shops, obviously beggars, yet not begging, except with that speaking look of misery more emphatic than words. Even the children were as silent as their mothers. Some of this may have been for dramatic effect; but it was impossible to mistake the signs of destitution and distress presented by their emaciated and pinched features, their sickly paleness, and hollow eye. The population of

woods and intermingled with green parklike fields and shining villas; here and there white villages on level patches of shore; and the whole animated and as it were humanised by the peopled steamers sweeping up and down, the boats and yachts sailing or pulling about, and a ship or two at anchor (decked out in their national flags) in every bay that opened out upon us as we pursued our course.

Queenstown itself, as seen from the water, presents a most charming aspect, being built on the face of a high hill sloping down to the shore, and thus presenting the whole of its shining profile at once, house above house, street above street; not without the agreeable break of church and chapel, here and there shooting up their tower or spire, or humbler belfry, above the general outline. When, however, we come to closer quarters with it, it does not quite fulfil the promise of its distant attractions, though it contains some good houses in the streets, and some charming enclosed villas in its upper regions. From these, and indeed from almost every portion of the slope, the view of the subjacent harbour and bay, and of the open sea through the gap that unites it with the enclosed waters, is most beautiful and even magnificent. Queenstown is situated on an island called Great Island; but it is only at some distance from the harbour that you can detect its insular character. It has wonderfully increased in population of late years; its numbers in 1841 being only 5142, while in 1851 they were 11,428.

afternoon, after a week of labour and confinement in their airless courts and shops. And happy are the Corkites that they can command so sweet and pure a luxury,—amid scenes which are in themselves an exquisite luxury,—for so small a sum as half a day's wages of a working-man. I could not help wishing that our London had been so situated that her children of labour also might have been able to add the delight of an open sea to their river trips; but they are happy beyond many in having, what they have in their glorious river, not only an escape from the stagnant and impure air of their habitual abodes, but, in addition, the bracing coolness of a breeze in perpetual change, to their lungs and faces. I have no doubt that the Sunday excursions up and down the river constitute a very important element in the improved health and diminished mortality of London, that has taken place during the last twenty years.

It would be difficult to over-praise the beauty of the river from Cork to Queenstown, or of the magnificent harbour or inland bay in which it terminates, more especially when these are seen as we saw them, under the influence of a bright sun and a brilliant sky. Indeed, every element of beauty that can mingle in such a scene, seemed to be here comprised: we had a stream ever varying in its course and outline, of ample breadth, yet not too broad to prevent distinct recognition of the objects on its banks; water of a colour and purity like the sea; lofty barriers on either side covered with rich

Queenstown is a most desirable place of residence, more especially for invalids, both in summer and winter. Its maritime position must render it mild, as to temperature, in both the hot and cold seasons; while, being perfectly sheltered from the north and north-west winds, and catching the whole of the winter sun on its sloping breast, its excellence as a winter residence for invalids can hardly be surpassed.

Beside the water communication with Cork there is a beautiful tract of road along the northern bank of the river, and, on the southern, a railway to Passage, three miles above Queenstown. We returned by the steamer,—the river or harbour, or whatever it is properly called, appearing even finer than when we came down it, owing to the risen tide (which now covered every shoal and shallow) making the expanse of water considerably greater.

We reached our hotel (the Imperial) in time for the table d'hôte dinner, which we found daily set out at half-past five. This table d'hôte was attended by nearly thirty persons, ladies as well as gentlemen, and was admirably conducted. Everything was good, and there was plenty of everything,—and all at the moderate charge of three shillings. All, or nearly all, the guests were strangers in Cork, and most of them travellers like ourselves; the staple of the conversation consisting of inquiries and responses as to routes and places, and descriptions of what had been visited and should be visited. The

The harbour is many miles in diameter, completely land-locked, surrounded everywhere by high land of varied outline, and studded with numerous islands rising up abruptly and high above the water. On some of these, as, for instance, Hawlbowline and Spike Island, there are great public works, which have an imposing appearance at a distance. On the first-named island there is a naval arsenal, with its range of store-houses; and on the last a lofty and strong-looking battery, with barracks adjoining. The natural beauty of the harbour is, no doubt, not a little enhanced to the beholder by the consideration of utility which its mere aspect would suggest, even if this was not more clearly indicated by the numerous ships at anchor. I believe it is regarded as one of the finest natural harbours in the world, both as to size and security. It contained, at the time of our visit, only one man-of-war, a line-of-battle ship bearing an admiral's flag; but there were numerous ships of commerce at anchor in various parts of it. It is much resorted to by wind-bound merchantmen, and also as a rendezvous for ships from abroad to wait for orders.

There is a fine sea-wall, extending from the small piers of the town to a considerable distance along the water's edge towards Cork, constituting at once a splendid quay and a promenade,—or rather two promenades, one above the other,—of unequalled beauty.

On the whole, it must strike every stranger that

The general government of the college was vested in the Council, consisting of the president, the vice-president, and the four deans of the three faculties of arts, medicine, and law; the faculty of arts being subdivided into the literary division and the scientific division, each with its dean. Provision was made for the nomination and support of numerous professors in all the departments; and scholarships, on a very extensive and most liberal scale, were instituted for the junior and senior students of every faculty: the junior scholarships being thirty of 24*l.*; eleven of 20*l.*; and four of 15*l.* The senior scholarships, ten in number, each of the value of 40*l.*

These colleges were planned and built under the direction of the Irish Board of Works, and were all completed by the year 1849, in a style of solidity, beauty, and interior arrangement, that does infinite credit to all concerned. They are now as great ornaments to their respective neighbourhoods as they are surely destined to become blessings to the country at large.

Notwithstanding the great pains taken by the enlightened government which founded the Queen's Colleges, to meet every difficulty in regard to religious differences among the people of Ireland, it is well known that the Catholic clergy have taken up a very hostile position against them, and have, in so doing, greatly retarded their progress hitherto. It cannot be doubted, however, that an opposition founded on such unjustifiable and untenable grounds,

scene and whole style of the proceedings reminded us forcibly of one of the *salles à manger* on the continent.

If Cork is defective in the style of its public buildings, it is certainly remarkable for the great number and variety of its public institutions, whether religious, charitable, educational, literary, or scientific. It would take pages to give the mere list of their names and objects; and this, as I made no personal examination of them, I shall not attempt to do. They will be found, in full detail, in the local histories and in the Guides to the city of Cork. I must, however, say a few words respecting one of the institutions of Cork; as, from its recent establishment, it is probably but little known, and as, from its great importance, it deserves to be much known: I refer to the new Queen's College, situated a little way out of the town.

By an act of Parliament passed in 1845, three new Colleges, called Queen's Colleges, were instituted in Ireland, at Belfast, Cork, and Galway respectively, "for students in Arts, Law, Physic, and other useful learning." The president, vice-president, and professors of each college, were constituted a body corporate, with power to hold land of the annual value of 5000*l.*, and with all the privileges of other chartered corporations. By the original act the number of professors in each college was limited to twelve; but this number was subsequently enlarged, yet was not to exceed thirty.

Queen's College, Cork.

lated students, according to their religious denominations:

	Session 1849-50.	Session 1850-51.	Session 1851-52.
Church of England	26	42	37
Roman Catholics	38	65	54
Presbyterian	1	2	2
Wesleyan	4	8	6
Other Communions	1	1	5
Total	70	118	104

No inquiry is made as to the religion of non-matriculated students, they not being subject to the supervision of the Deans of Residences.

so discreditable to the Catholic hierarchy of Ireland, and so utterly at variance with the enlightened spirit of the times, must gradually lessen and finally vanish. No religious or ecclesiastical authority, however potent or however strenuously exerted, can permanently maintain, in this epoch, what reason and the common sense of men in general declare to be wrong; more especially if that which is believed to be wrong is also felt to be injurious to men's most personal and dearest interests.

Queen's College, Cork, was built from the designs and under the supervision of Sir Thomas Deane, architect, and was opened for public instruction in October, 1849. It has ever since been discharging its important functions in the completest manner, through the instrumentality of a body of professors who, from their knowledge and activity and zeal, would do credit to any institution, however ancient or celebrated: and all this I may say, with equal truth, of the other two colleges.

The following is a return of the number of students who have been entered on its books since it first opened:

	Session 1849-50.	Session 1850-51.	Session 1851-52.
Matriculated Students	70	118	104
Non-matriculated Students . .	45	38	20
Total	115	156	124

The following is the distribution of the matricu-

based purely on religious scruples, not on any objection to the secular knowledge taught there. And as those scruples do not seem necessarily to involve any fundamental principle of religion, it is to be hoped that they will not be allowed to usurp an authoritative influence to which they are really not entitled.

We left Cork on the morning of the 16th, on our intended tour through the south and west of Ireland, purposing to keep as near the coast as the ordinary roads would permit, or only to leave it when diverted by the attraction of places or scenery still more engaging. As we understood that there was nothing very interesting between Cork and Bandon, we took advantage of the railway to that town, and on the same authority proceeded onwards with the coach, without making any attempt to see the place. The country through which we passed in the railway seemed well cultivated and fertile, and as we approached Bandon we traversed a valley of so much beauty, watered, I believe, by the river Bandon, as made us doubt whether we were acting under a wise authority in traversing it so rapidly. As the day was rainy, however, we adhered the more readily to our original plan, and passed onwards. Our intention was to reach Bantry that day, but we were subsequently induced to alter our course to Skibbereen.

The road runs, on the whole, through a fine country, becoming more picturesque and wilder as we advance. About sixteen miles from Bandon it

In considering the numbers that have hitherto attended this College, its very recent establishment must not be overlooked. This of itself, to say nothing of other difficulties, seems sufficient to account for the comparatively small number of pupils. It is no easy matter to divert the courses of any of the old currents of human activity; and three years constitute a very small fraction in the life of a National Institution.

One item in the preceding return is especially gratifying, and fraught with rich hope for the future; I mean the greatly predominant number of students professing the Catholic religion. To fill up even this number, moderate as it is, there must have been many heads of Roman Catholic families, whose consciences told them that their duty to their children was an obligation more sacred and more potent than obedience to the mere arbitrary will of any man. We need no further proof than this, that the opposition to these colleges, on religious grounds, must and will be abandoned. It is to be hoped, that the Roman Catholic Prelates will, by a spontaneous capitulation, prefer the credit of a gracious concession to the derogation of an assured defeat. By so doing they will still further disabuse the public mind of the opinion so generally entertained, that the Catholic religion is, of necessity, hostile to the enlightenment of the people. Persons cognisant of the principles of Catholicism know that the opposition of the Irish prelacy to the Queen's colleges is

It will be remembered that this town and its neighbourhood suffered in an extraordinary degree in the year of the famine, and it was the desire to see whether it still bore marks of this terrible visitation, or how far it had recovered from it, that chiefly influenced us in visiting it. It was frightful to hear, on the spot, even now, the horrid details of that fearful calamity. Beside the vast number of persons that died in the poorhouses of fever and other diseases generated by insufficient food—and they died so rapidly and in such numbers that the bodies could not be buried in the ordinary way, but were thrown in mass into pits—there were hundreds who never reached the poorhouses, but were found dead in their own cabins and in the roads and fields. A police sergeant at Drimoleague told me that it was no unusual thing, at that time, for his men to meet with such instances, day after day, while on their rounds. In many places, persons were buried in their own potato-gardens, owing to the want of hands to carry the bodies to the churchyard.

The same intelligent man assured me that the population of the parish of Drimoleague had sunk from nearly 6000 to about 3000 in the course of two years, and this chiefly from death and not emigration; but he said, also, that a vast number of the survivors had since emigrated. In turning to the positive figures of the census, I find this statement pretty well borne out. Thus the population of the

passes through the town of Dunmanway, containing about 3000 inhabitants.[1] Here the country becomes highly picturesque and bold, and a little further on, near the village of Drimoleague, it began to assume that wild, stony, and moorland aspect, which it preserved almost uninterruptedly until we reached Killarney. At the village of Drimoleague we left the main road to Bantry and turned southwards to Skibbereen; the change of direction bringing no improvement in the aspect of the country immediately around us, but supplying some relief to the eye in the ridge of lofty mountains that here bounded our prospect on the south and east.

Skibbereen is a mean and rather dirty town, with few good houses and no public buildings of consequence; it has, however, a large chapel, a good-looking church, and an excellent National School. Its population in 1841 was 4715; but this has been greatly reduced since by the famine and pestilence to which this unhappy town has been subjected, as well as by emigration. By the census of 1851 the population (exclusive of persons in the workhouse) was only 3833, being a loss of 682 since the previous census. I was informed that the proportion of Catholics to Protestants in the town is about four to one.

[1] The population by the census of 1851 was 2212, (or, including persons in the workhouse and bridewell, 3031;) the population of 1841 was 3086, showing a diminution of 874.

These poor wretches, of course, turned towards me, obviously a stranger; and it was very pleasant, and, I almost think, characteristic of this cordial people, to see the readiness, I may indeed say the eagerness, with which the poor stall-keepers urged the claims of their yet poorer neighbours, with such recommendations as "This is a poor widow, your Honour," "This is an ould sickly creature, your Honour," "The poor woman is a cripple," "Sure the poor girl has neither father nor mother," &c. Even the beggars themselves seemed to have forgone all professional rivalry, and strove to help one another in the same manner. A poor woman to whom I had given a penny in passing along the street, soon came up to me holding a poor idiot girl by the hand, and begged something of my Honour for her.

It was also pleasant to see how, amid all these humble and, as we should think, very miserable and disheartening dealings, the cordial and mirthful spirit of the nation seemed still to triumph among these honest market-women. In the intervals of their dealings, the laugh and joke went round among themselves, and they talked and jested with the stranger with the most unaffected good humour and seeming content; and as much at their ease as if the acquaintance of the moment had been one of old standing, and they had no cares to make them grave. I could not help thinking, as I went away, how different would have been my reception in an

parish in 1841 was 5501, while in 1851 it was only 3162, showing a loss of 2339 in the ten years.

The town of Skibbereen still seemed poverty-stricken, and every one complained of its low estate, its want of trade, and want of employment for labour. The country around is in the same predicament. A few miles from Skibbereen we passed near a small cattle fair, and met with many of the country people returning from it. It was painful to see the humble scale on which business appeared to be conducted. A single small sheep, or pig tied by the hind leg with a straw rope, and followed by the farmer or his wife; a single lean cow or heifer, driven apparently by three or four men; seemed to be the staple of the stock.

In the small market-place of Skibbereen the same indications of the poverty of the people were painfully indicated by the humble dealings going on. The articles for sale were chiefly potatoes, turnips and carrots, salted fish, and butter milk, with such trifling articles as country people need, as coarse crockery, nails, &c. The buyers were all of the humblest class, and a halfpenny, or even a farthing, was not seldom the whole outlay of the purchaser. Nor was this the lowest depth. These humble buyers and sellers were attended—I had almost said surrounded—by a motley group in rags, who had not even farthings to give, and who were manifestly calculating on receiving from kind hands some portion of their humble receipts or of their unsold substance.

open door of a small carrier who seemed their friend, and where they spontaneously fell into a grouping so picturesque, that I could not help wishing, at the time, that they might have been seen by their countryman O'Neil, or some other of our painters who delight in filling their canvass with masses of human beings arranged in harmonious order. Crowding into as small a space as possible, sitting, crouching, standing, the boys half-naked in their ragged caps, the girls with their profuse bushy hair and sparkling eyes, every face bent earnestly in one direction,—there they remained, a heaped-up, motley-coloured mass, until the last coach had taken its departure.

I paid visits to a good many of the cottages of the labouring people in the suburbs of Skibbereen. They were, for the most part, very destitute of furniture; even those best supplied would be considered in England as almost empty. For these cottages they paid, some 4*d.* a week, some 20*s.* by the year. In one of these I found an old soldier's widow, 78 years of age, a merry old dame, who had tried various trades in her time, and among the rest that of an applewoman in London. This, she said, after a four months' trial, proved a failure, and she abandoned it. As usual, I found all these people cheerful and even merry, but still lamenting the poverty of the country, the want of work, and the scantiness of wages. At present, during the harvest season, they get something more; but the ordinary

English market-place, stamped with such poverty as this; and how unlike would have been the prevailing tone of the grave and thoughtful matrons presiding over our tubs and baskets.

The beggars, not only in Skibbereen but in all the neighbouring district, were certainly more numerous than we had yet seen, though it was observable that the solicitations were usually but slight, until excited by the lure of something given. Then, indeed, they were apt to become both fast and furious, as if the sight and touch of the material equivalent of potatoes and stirabout, had dissipated in a moment every feeling of modesty and reserve.

At the village of Drimoleague the crowd of these solicitors of halfpence and pence, around the coaches while changing horses, was unusually large, and it was obviously an ordinary part of the duty of the police, here and elsewhere, to prevent the passengers from being unnecessarily interfered with by them. These good-natured men, however, are by no means strict in their supervision, and rarely interfere unless the case becomes one of evident annoyance. The present case was thought to be so; and the poor creatures, at the word of authority, not only ceased soliciting while the coaches were still there, but even refrained from following them when they set off, as is the uniform practice. They, however, retired no further from the field than to take up a position on the other side of the small street, in and around the

part, being constantly told of large sums (large for them) being transmitted by quite young girls.

The union workhouse at Skibbereen is of considerable extent, but not on so fine a scale of construction or so good a plan as many others subsequently visited. We found it very clean and in good order, and much work going on in the shape of spinning and weaving, shoemaking, hat-making, tailoring, &c. All the clothes used in the house are manufactured by the paupers; and hence the cost of clothing amounts only to one halfpenny per head per week. The dietary (the first we examined) appeared to us marvellously scanty, there being only two meals for the adults in the twenty-four hours, and these meals consisting exclusively of farinaceous food,—that is, of stirabout, bread, and a sort of gruel soup made of oatmeal and vegetables. We were told that the food was supplied by contract, and at the extremely low rate of nine pence farthing a head per week! I thought the inmates bore marks of this scanty sustenance in their looks; and a good many of the children were suffering from inflammation of the eyes. This disease has been for some years extremely prevalent in the union workhouses of Ireland; but there is no positive evidence that it has been induced or even aggravated by the system of diet in use in them. It seems, however, clear enough that privations of every kind, previously to reception in the workhouse, have often laid the foundation of this sad malady.

daily wages were said to be only 3*d.* or 4*d.* for women and 6*d.* for men, without food.

I had a good deal of talk with some of the shopkeepers also. They seemed all of the same mind as most of the people I had previously talked with, that the want of capital is the great cause of the poverty and distress in Ireland. The farmer, they say, has no capital to expend on his farm, and consequently he and the labourer suffer,—he in defective produce, they in loss of labour. This primary and fundamental evil, it is believed, would be greatly mitigated, if not removed, if the proprietors could be freed from their difficulties and would reside on their estates; and it is hoped that the act for the sale of encumbered property may bring about this result, at least partially. The same want of capital, they said, prevented the establishment of manufactories, and deprived the labouring class of the vast source of labour thence derived in other countries. And certainly this want of factories must strike with surprise every one travelling in Ireland, seeing and hearing, as he does, in every valley, a superabundance of unemployed water-power.

Here as elsewhere, I find the emigration has been immense, and still continues; and there is the same unanimity in the statements respecting the great amount of money sent home by the emigrants to their relations: in this operation I find, as usual, the tender heart of the women playing a conspicuous

There is a very fine National Schoolhouse at Skibbereen, containing four departments, viz., male and female preparatory schools, and male and female schools for more advanced children. At the time of my visit there were in the preparatory schools from 70 to 80 boys and about 90 girls, and in the upper school from 50 to 60 of each sex. There were scarcely any Protestant children in these schools. I see, by the official returns to the National Board, that the total number of children on the books, during the half year ending 30th September, 1850, was as follows:—in the preparatory schools, 420; in the more advanced, 220. In the same returns for 1851, the numbers are given as follows: preparatory school—boys, 140; upper school—boys, 79; girls, 135.

Skibbereen contains an English church, a methodist meeting-house, and a Roman Catholic chapel. This last is a large but unadorned building, and is regarded as a sort of cathedral, the bishop having his residence here. This prelate seems very popular among the people. Some good women whom I spoke to on their way to mass said "he is a saint on earth, and Skibbereen is blest in him." The bishop's name is Kane.

The chapel is very plain, but calculated to contain a vast number of persons, as there are scarcely any seats in it. It is, nevertheless, said to be too small for the congregation, especially during the ministrations of the bishop.

I may take this opportunity to state that in my subsequent notices of the union workhouses, as in the present, I shall restrict myself chiefly to statistical matter, or, at all events, to matters of fact. Hereafter I may have occasion to consider them under a more general point of view. The following is a copy of the dietary of the healthy classes:

DIETARY TABLE OF THE SKIBBEREEN WORKHOUSE.

Classes.	Breakfast.		Dinner.		Supper.
	Indian meal.[1]	Milk.	Brown bread.	Oat-meal.[2]	
1. Ablebodied Men .	9 oz.	½ pint	14 oz.	1½ oz.	—
2. Ablebodied Women	8 oz.	½ pint	12 oz.	1½ oz.	—
3. Aged and Infirm .	7 oz.	½ pint	10 oz.	1½ oz.	—
4. From 15 to 9 years	6 oz.	½ pint	8 oz.	1¼ oz.	4 oz. brown bread
5. From 9 to 5 „	5 oz.	½ pint	6 oz.	1 oz.	4 oz. ditto
6. From 5 to 2 „	4 oz.	½ pint	W. bread 4 oz.	1 oz.	4 oz. white bread
7. Infants	½ lb. of white bread and 1 pt. of new milk daily.				

There were on the books at the period of my visit 1056 persons, including children; and the number of Protestants among them was only five. The children in the school were under the direction of the National Board. I forgot to take a note of their actual number, but I see by the last two published Reports, that in September, 1850, the numbers on the school books were as follows: boys, 280; girls, 341; total, 621: and in 1851, boys, 241 (no girls noted).

[1] Made into stirabout with water.

[2] In soup, made in the proportion of 8 ounces to a gallon of water, seasoned with salt, pepper, turnips, and leeks.

on the point, that the priests in his part of the country paid even more attention to their flocks than the English clergy, though he did not deny that these last were zealous also.

Through the whole of this district, and, indeed, I may say through every district in the south of Ireland, we found the same general failure of the potato, to the average of, at least, one third of the crop. All the fields, with very trifling exceptions, were blighted, and the stems of the plants were often scarcely visible amid the crop of luxuriant weeds which seemed to have taken their place. When pointing out this luxuriance of weeds, as at once a proof of bad husbandry and a probable promoter of the disease in the potato, we were generally answered by the averment that the weeds were the *consequence* of the disease, not its cause; first, because the decay of the useful plants left more plentiful nourishment to the useless ones; and, secondly, because the first indication of the disease put an end to the process of weeding the fields, as being now of no avail. I leave the truth and validity of the alleged facts to the decision of better judges, with the remark, that I subsequently received from many other quarters, equally trustworthy, opinions completely at variance with those just named. Whether the mode of culture and supervision had anything to do with the prevention of the disease in the potato, it assuredly must have an influence over the healthy root. In

I copied the following inscription to the memory of a young priest, from a tablet on the wall of this chapel. It presents so excellent a specimen of the old hedge-schoolmaster style, that I here insert it; but I suppress, for obvious reasons, the name of the good man whose simple history it so grandiloquently records:—"This tribute of a people's love to a patriot's worth, commemorates a virtue pure as the vesture of holiness it adorned, and ardent as the youthful heart it once animated. More eloquent than the record of a protracted life, it preserves in the revered and honoured name of R. S. a memorial sacred to the affections of his flock, and brightened by the glory of a better world. Born," &c.

I may here remark that all I have yet heard of the Roman Catholic priests in the districts through which I have passed, is extremely creditable to their character and conduct. They seem to be most zealous in the discharge of their sacred duties and most blameless in their lives. I was told by a man, who should be an unbiassed witness, as he was both a stranger and a Protestant, (an intelligent serjeant of police,) that during the fourteen years he had resided in the district, he never heard of any priests being accused of any personal immorality, and added that they were, to his own knowledge, a body of truly excellent men. Another Protestant, who declared himself very hostile to the Catholic religion, admitted in my presence, when questioned

first, nothing remains for the whisky-shop. One of my informants in this matter, a respectable young man, a postboy, told me that he himself had been a teetotaller for two years, but getting into bad company one night, he broke his pledge, and had never since renewed it. He added that he never was so well as during the two years he totally abstained from strong drink, and this fact made him still *almost* a teetotaller. Among the faithful few who still kept the pledge in Skibbereen, another of my informants named one man, a nailer, who had once been a great drunkard, but who had been so thoroughly reformed that he had grown prosperous in his trade, and was "almost like a gentleman."

Here let me inform my temperance friends in England, that I am now able to settle that mooted point among them—the origin of the now-generally acknowledged name of their profession, TEETOTALISM, and of their own favorite title—TEETOTALLERS. The designation has manifestly originated from a mode of expression which I find to be common among the lower class in this country. This consists in the reduplication of the sound of the first syllable, or rather of the first letter in the word *totally*, as a means of intensifying the meaning usually conveyed by it; just as we repeat whole words for the same purpose—as when we say "very very bad," "sad sad," "cruel cruel man." Often when conversing with the common people have I heard them, when wishing to be emphatic—as it is their nature to

England, under such management as we found general in Ireland, we should not expect more than half the crops of potatoes which we actually have.

From whatever cause arising, the loss of the potato has already made great changes both in agriculture and in the food of the people. The farmers now grow other green crops in place of the potato, such as turnips and carrots, and not merely for feeding their stock. Turnips dressed with Indian meal make a very wholesome and not unpalatable meal, which is well liked by the peasantry. In towns the use of flour and meal, particularly Indian meal, has increased greatly, and bread, as an article of diet, has become far more general. I was told that the number of bakers in Skibbereen has more than doubled since the famine.

I was sorry to learn that in Skibbereen the total-abstinence system of Father Matthew had fallen sadly into decay. From a muster of many hundreds at one time, the professed teetotallers had sunk down, it was supposed, to two or three! Yet, even now, there was very little intemperance in drink among the common people, partly, it was admitted, from the habits induced by the temperance system while in force, and partly from the general want of the means to purchase the indulgence. A poor man earning only sixpence a day, and sometimes nothing, has more imperious wants to satisfy than even the desire for strong drink; and these being satisfied

miles, that we were, after all, about to return into the ordinary coach road to Bantry. This was a disappointment; but we had gone too far, before the discovery was made, to retrace our steps.

In setting out from Skibbereen I could not help being struck with the wonderful effect that the state of the weather has in modifying the character of a landscape, and, still more, in modifying our appreciation of it. Yesterday was wet and gloomy, and the country all around seemed to present nothing but a scene of barren wildness, with scarcely a trace of beauty. When viewed now, however, under a cloudless sky, and lighted up by the morning sun, it was manifest that the natural beauties of the landscape were far from inconsiderable—with its yellow corn fields sprinkled in patches among the dark bogs and projecting rocks; or creeping up adjoining slopes, dotted with white houses and patches of trees; and, above all, with its fine sweep of blue hills beyond.

When viewed, however, close at hand, and in detail, as when passing through it on our way to Bantry, the utmost commendation that could be bestowed on the country is, that its very wildness and rocky barrenness render it picturesque when contrasted with the tamer beauties of a rich and highly-cultivated region. In some places, indeed, especially when we arrived within a few miles of Bantry, where the road, after winding along an upland valley, at last attained to near the summit

be—use the word "t-totally" ("Teetotally") for the simple trisyllable, and with manifest good effect too. "He was t-totally ruined, sir." "It is now t-totally gone." "The poor ould country is destroyed t-totally." No doubt, at some public meeting of the friends of temperance, and probably when discussing the relative merits of the temperate use of strong drinks with complete abstinence from them, some zealous Irishman advocated "t-total abstinence" as the only means of success, and enforced his arguments so energetically, that his emphatic "T" was never forgotten, and came at last to be permanently incorporated with the adjective that expressed the quality of the sect, and with the new substantives derived from the same root, ("T-Totaller," "T-Totalism,") which the necessities of language obliged them to form. And, truly, though a vulgar word, and of vulgar origin, this same substantive TEETOTALISM is destined to eternal consecration in our language, as embodying the idea of one of the greatest boons ever conferred by a man upon his fellow creatures.

One of the reasons for deviating from the main road to visit Skibbereen was, that we might take the coast line of road from thence to Bantry, said to present a much finer tract of scenery than the more direct and more inland route. However, from some misunderstanding of our meaning by our landlord, and from our own ignorance of the route, we discovered, after we had left Skibbereen some

dilapidated, and the master and his wife occupying one end of it. Of scholars I was told there were, in all, only six or eight; and there were none in attendance at the time of my visit. The master received a salary of 20*l.* per annum. In the village of Killenleagh, in the parish of Caharagh, (well named, as this word in Irish signifies *rock*,) we found, as usual, a church and chapel, a Protestant and National School. I did not visit the Protestant school, as it was some distance off, but I was told that it had only, like that in the last parish, eight or ten scholars. The National School was attended both by boys and girls, who all assembled in the same room, and were taught by the same master. There were 124 on the roll, and the numbers in actual attendance were 58 boys and 42 girls; among whom there was only one Protestant, a boy of fourteen. In this school two hours on Saturday (all the work-hours on that day) are set apart for religious instruction—that is, for catechising; and the Protestant boy stays at home while this is going on. The boys bring their catechisms with them at the time, it being one of the rules of the National Schools, that no religious books of any kind are permitted to remain in them.

The master has been no less than eighteen years here. He seems an intelligent man, mild and gentle, but not over polished. His salary, when he first came here, was only 8*l.*, and now it is only 17*l.* per annum. Out of this sum he finds himself a

of the lofty hills that overlook the bay of that name, the prospect became magnificent, but still preserving the character of picturesque wildness rather than of beauty. When, however, having crossed the hills, we came at length in view of the bay itself, studded with islands, and stretching out its river-like expanse to the horizon, between its lofty shores and jutting headlands, we felt that the element of beauty was combined, in no small proportion, with both the grand and the picturesque.

In our journey through this wild and stony but well-peopled district, we took occasion to pay our usual visits to some of the cottages and villages near our route, though, in doing so, we met with no adventures, and with but little that was uncommon. The humble principle, formerly stated, on which my book is composed, leads me, and without any apology, to reproduce, in almost their original words, some of "the short and simple annals of the poor," which I there recorded in my note-book.

In a little hamlet consisting only of a few houses, we found a small but neat English church and with a very respectable tower; but the gravel path leading up to it was quite grass-grown, indicating forcibly the scantiness of its congregation. The parish was, indeed, mainly a Catholic one, and had a large chapel at another hamlet. There was a Protestant school adjoining the church, equally indicative of the state of Protestantism in the parish, being a mere cottage, very small, and rather

were all destroyed, but the only defect in the potatoes themselves, was their extremely small size: none were rotten. In the priest's field, on the other hand, only one fifth of the crop was sound, the remainder being unfit for use. In this latter case, the exact proportion was ascertained by separating the good from the bad on the spot, and placing them respectively in baskets: the contents of four out of every five baskets were unfit for use.

I found it to be a very general opinion in several parts of the country, that by planting the potatoes very early in the season, they came to maturity before the period of blight arrived, and so escaped. This opinion is, however, contested by many, and among others by the schoolmaster of Killeanleagh, who had seen it confuted by many positive examples.

I visited two small farmhouses in this same parish of the Stones, one in a hamlet near the main road, and one in a more solitary situation some distance from it. Both were in a most slovenly and filthy condition, the space around the houses covered with dung and mire up to the door, and the interior dirty and desolate in the highest degree. In one of these I found, almost for the first time, some pigs; and at the door of the other, several cows brought home to be milked. The women and children seemed all engaged in the domestic services; and I learnt, on inquiry, that

house and living, paying for his wretched cottage an annual rent of 25*s*. The rule of the school is, that the children of farmers should pay one penny, and the children of labourers one halfpenny, per week. Of late years this humble levy is very badly paid. Before the year of the famine, he used to receive from 12*l*. to 14*l*. from this source, but since that time the sum has dwindled down to about 4*l*. The children seemed strong and healthy, and the teaching good. I find, on referring to the last two Reports of the Commissioners, that the number of children on the roll of this school, in September 1850, was 70 boys and 36 girls; in September 1851, 60 boys and 36 girls.

I called on the priest, but found him out *at the bog*, supervising the carting of his winter stock of turf. His kitchen was full of men seated round a large table at breakfast. These were the carters and others employed in the Father's turf-harvest. The farmers sent their carts, and those who had not carts sent milk and other good things to treat the drivers with. The priest's house consists of a small parlour at one end with a bedroom over, the other half being occupied by the ample kitchen in which the feast was now going on.

We found in this village a good illustration of the amount of destruction sustained by the potato crop, and also of the seeming capriciousness of the cause of the destruction, whatever it may be. In the schoolmaster's garden, the stalks of the potatoes

CHAPTER IV.

BANTRY—GLENGARIFF—KENMARE.

Bantry is a small, neat-looking town, finely situated at the upper end of the beautiful bay, or rather firth or arm of the sea, of the same name. This inlet is full twenty miles long, and varies from two or three to six or eight miles in breadth. It is navigable, even to large ships, through nearly its whole extent, and almost rivals Queenstown harbour in size, safety, and beauty. It runs nearly north-east and south-west, and forms only one of the many splendid sea-rivers that cleave this portion of the Irish coast into a series of narrow peninsulas. It is separated from Dunmanus Bay on the south-east and from Kenmare Bay or river on the north-east, by two long strips of land, the one being seven and a half miles in mean breadth, and the other two and a half. Dunmanus Bay is about three miles wide at its mouth, and eleven or twelve miles long; Kenmare River, as it is commonly called, is full eighteen miles long, and from one to five miles broad. Well might old Gerard Boate say of Ireland: "The havens of Ireland are so many in number, and for the most part so fair and large, that, in this

the latter could not be spared to go to school on this account.

Not far from these houses we stopped at a police-station on the high road. It was a house of considerable size, and was throughout extremely neat and clean, forming a striking contrast with the private domiciles around it. These stations are commonly called barracks; and though they usually contain only from five to fifteen men, they are conducted on the principle of soldiers' barrack-rooms. I shall hereafter have occasion to notice more particularly the admirable body of men by whom these barrack-houses are tenanted. I will only here observe that, ever since our landing at Kingstown, we had been everywhere struck with their fine figures, mild manners, great courtesy, and singular intelligence. They were evidently the masters of the people; but they seemed to rule them more by love than by force or fear.

about 7*l.* 10*s.* The children attend school from ten to four in summer, and from half-past ten to half-past three in winter. No religious instruction is given except on Saturdays, when three hours are devoted to this and to the repetition of the lessons of the week.

I found the Protestant schools in Bantry, as might be expected, on a less extensive scale, and they seemed to me somewhat inferior in their arrangements. Both the girls and boys were rather younger than those at the National School, and they seemed hardly so tidy. At the time of my visit, there were 32 boys on the books, and 24 in attendance; and 52 girls, of whom 42 were in attendance. Both these schools are in connection with the Church Education Society, in whose Report for 1851 I find the numbers set down as follows:—*Boys:* on rolls, 26; average attendance, 20. *Girls:* on rolls, 55; average attendance, 33. The annual local subscriptions for both amount to 48*l.* The master and mistress, as in the National School, seemed very competent, and the children well advanced in their studies. The mistress told me that her salary amounted to about 19*l.* per annum, of which sum 7*l.* was derived from some missionary fund (she thought in Scotland).

As usual, the boys in both these schools were not so well dressed as the girls, but they were by no means ragged or dirty. The girls were not merely decently but even very neatly dressed, their skins

particular, hardly any land in the world may be compared with this."[1]

The town of Bantry contained, in 1841, a population of 4082, but had fallen in 1851 to 2935; being a loss of 1147 in ten years. It has a good hotel and not a few good houses, with a fine church and large chapel. The great body of the people and nearly all the lower class are Catholics, but a considerable proportion of the middle class are Protestants. It was stated to me that probably as many as one third of the shopkeepers are Protestants.

There is an excellent National School here, and also a good Protestant School. In the former there were in attendance, at the time of my visit, 112 boys and 120 girls, and among them there was not a single Protestant of either sex. In the official Reports of this school for the half-years ending in September, 1850 and 1851, I find the number of children on the books as follows: 1850—boys, 153; girls, 195; 1851—boys, 175; girls, 196. The master and mistress are both Catholics. The master's present salary is 19*l.* per annum, besides about 12*l.* derived from the weekly penny payments. The mistress's salary is 13*l.* per annum, with about 3*l.* additional from the weekly pence. Both master and mistress receive an addition to their salaries from some fund at the disposal of the priest, the patron of the school; this addition amounting, in the one case, to about 10*l.*, and, in the other, to

[1] Nat. Hist. of Ireland.

by this greater moiety. It was, therefore, with some surprise, and not a little satisfaction, that I made the (to me) discovery of the remarkable comeliness of the young women of Ireland. This comeliness, if not general, was certainly frequent; and, in individual specimens, attained the standard of almost faultless beauty—and this not merely in features, but in form and deportment also. It was no slight pleasure to meet one of those rustic maidens of a morning, tripping joyously along the turf in her bright-coloured shawl, with her small and well-shaped feet and ankles unfettered by shoes or stockings, with her lithe upright carriage, and her profuse glossy and well-arranged locks; and this pleasure was not a little enhanced when a salutation or a question brought out, as it did, at once, her modest smile and her pretty brogue.

It is another tribute justly due to the young women of Ireland, to record their singular decorum and modesty of demeanour, and their general propriety of conduct. I do not hesitate, for a moment, in giving to them decidedly the palm, in these particulars, over the rustic damsels of both England and Scotland. Unmarried mothers are, I believe, quite a rarity in Ireland—a thing which, I fear, cannot be said of any other portion of the three kingdoms.

In the town of Bantry, as elsewhere, I find that the glories of Father Matthew have shrunk to a little measure, though hardly so much so as in

clean, their hair in good order; and among them many children of extraordinary beauty.

This last observation is equally applicable to all the schools visited by me in the south of Ireland, as well as to the children seen in the cottages, and even to the beggars; the beauty of the female children, in particular, being very striking. They uniformly wear their hair very thick, and in great profusion—black, golden, and flaxen; and when this huge rounded mass is kept within due bounds and in proper trim, as is generally the case in the schools, it gives a romantic and poetical expression to the head and face, which greatly enhances the effect of their bright black eyes and elegant features. I may add that the beauty of the children is by no means evanescent, as it is found abundantly, though not in quite so great a degree, among the grown-up young women throughout the south and west of Ireland.

I find that almost all travellers in Ireland have made the same remark; but as I had not read their books previously to my visit, I was not prepared for either the frequency or style of the beauty that I encountered in my journey. I am not even sure that my thoughts were not rather turned from the expectation of finding good looks general in Ireland, from my having seen so many indifferent ones among the working people from that country who crowd our large towns; the great beauty of some of the few Irish gentlewomen I have had the pleasure of knowing, being insufficient to counteract the impression left

of the week! No wonder that, in contemplating these and such-like shifts and straits to which the poor are reduced, a poet should exclaim—

> "Ah! little think the gay, licentious Proud,
> Whom pleasure, power, and affluence surround," &c. &c.;

or that any prosaic traveller should give vent to the same humiliating and bitter feeling in the analogous but humbler expressions of the proverb—"Little knows one half the world how the other half lives!"

We left Bantry early in the afternoon for Glengariff, distant about eleven miles. The road leads round all the little arms and windings of the bay, which is scarcely ever out of sight. There is considerable variety of hill and dale, and numerous fresh aspects of the great bay; but there is little positively beautiful or picturesque until the small offshoot bay of Glengariff opens upon you. The country throughout preserves the same character of stony wildness and relative barrenness, which I have noticed in the former part of this day's journey. It is still, however, a peopled if not a populous country, the source of sustenance being everywhere conspicuous in small white patches of corn and potato land, scattered here and there amid the petrean desert. But on reaching the heights that overlook the bay and valley of Glengariff, and in descending the slope of the circular sweep which these take around the shore, the character of the landscape entirely changes, and you are at once ushered into the midst of scenes which combine

Skibbereen. In its day of T T glory, it could boast of a band 500 strong; now it numbered hardly 30!

Lord Bantry has a beautiful park and splendid house adjoining the town. The situation is very fine, the ground rising into a considerable elevation, which gives it a complete command of the bay. Owing to a mistake, we did not visit the interior of the demesne, but we walked round the wall which completely surrounds it, and could see that the grounds were nicely varied in surface, and full of fine timber.

In making this round I visited some of the cottages on the country side of the park. They were not so destitute of furniture as some previously visited, and were a trifle cleaner. It being about meal-time, I found several of the men home from their work and at dinner, which consisted, as far as I could see, of nothing whatever but potatoes tumbled on the table in their skins.

In a somewhat superior cottage, with a loft over one end, I found the proprietress herself, who had just arrived from the town to look at her property. The cottage, with about two acres of garden-ground, was to be let at a rent of 5*l.* per annum. On the floor of this cottage I found an old woman (allowed at present to live rent-free, in order to take care of it,) engaged in picking out the good potatoes and good bits of bad potatoes, from a spoiled lot which she had just bought in Bantry for 3*d.*, and which, if sound, would have cost 7*d.*! And this, probably, was to be the whole of her fare for the remainder

waters with their majestic ramparts. I shall not attempt to combine these elements into a picture by a description which must prove a failure; but I think I am not in any degree exaggerating the truth, when I say that the scene that presented itself to me between five and six o'clock the next morning, from my bedroom window in the Eccles hotel, seemed hardly surpassable as a specimen of the beautiful; and, certainly, according to my judgment at the time, had never been exceeded by anything in my past experience.

At that part of the head of the bay usually named Glengariff, there are two excellent hotels, a gentleman's house, a church, chapel, and National School, and one or two cottages, all scattered about, but nothing like a town or even village. The gentleman's house (Mr. White's) is beautifully situated amid its rocky and wooded terraces, and commands the finest views of the bay and all the mountain scenery to the south and west; and it is itself an agreeable feature in the landscape, as viewed from other parts of the shore.

A little way beyond the lower hotel, on the Kenmare road, there is a police station, and a quarter of a mile further on there is a village of considerable extent, which is, I believe, the proper Glengariff.

At this village a little incident occurred on the evening of my arrival, which, though trifling and even ludicrous, may deserve notice, as illustrating one of the phases of Irish life in its lowest scale.

the most exquisite beauty with not a little of grandeur and picturesqueness. All that was barren and wild is either hidden from view or is, by distance and change of aspect, subdued and softened into perfect harmony with the prevailing tone of the new picture of which they form a part.

The constituent parts of this charming landscape are, in the first place, the bay itself, here circumscribed by its mountain barriers into a perfect lake, stretching out in one direction almost to the horizon, where it is bounded by the serrated ridge of blue mountains that divide it from Dunmanus Bay, and, less remotely, on the right, by the equally lofty range that overlooks Kenmare River; secondly, the numerous islands that break its glittering expanse, one with its martello tower, another with its thicket of trees, another with its summit of bare rock; thirdly, the circle of hills and mountains that surround all the inner or upper portion of the bay, the nearer hills covered to the top with wood, the higher and more remote mountains black in their coverings of heath and in the walls of bare rocks that cut it asunder, some of them sharpened into peaks, some massy and bluff, the whole suggesting the idea of guardianship to the valley and the water; lastly, the inner and lower circle of sloping terraces and rugged cliffs immediately bordering the shore at its innermost round, all covered with trees and bushes, rising bank above bank, and so uniting, as it were, by a broad green garland, the gentle

love of sport, or from all or any of these motives, I cannot tell, but, after one or two ineffectual attempts to dismiss his followers, he despatched one of the longest-legged among them back to the village with a silver coin for more change. This gave a respite to solicitation for the time, and he walked on, but with no diminution of his *cortége*, except that a few stragglers would spread themselves along the road behind, as if to hail the first appearance of the missionary on his return. So soon as this event took place, and the hand was once more extended with the penny, the clamours and crowding of the candidates around their victim were renewed with tenfold vigour. Some fifteen or sixteen boys and girls, big and little, rushed simultaneously upon him from all sides, clustering around him like a swarm of bees, hustling and jostling one another, and now screaming all at once and in the loudest key, their ordinary subdued tone of supplication being entirely forgotten. It was of no use to try to escape from the meshes he had woven for himself, his long legs and long paces being but ill mated with the nimble and shoeless feet of his pursuers; and so he sent off another messenger, but still proceeded on his way, listening with comical gravity to the special claims that were shouted in his ears on all sides, and half wishing, I dare say, that the messenger should prove a raven messenger and be seen no more. But here he is again, breathless and shouting, his extended arm

A gentleman from Eccles's Hotel went out in the evening to take a walk and inspect the scenery beyond the borders of the lake. In passing through the village above mentioned, he happened to give a few pence to some ragged children who were playing in the road. This bounty and the still visible presence of the giver, seemed to act like magic on the susceptibilities of all the other children in the village, as the stranger found himself instantly surrounded by a crowd of boys and girls of all sizes, and in every variety of rag, each soliciting from his Honour, in earnest but subdued tones, "a halfpenny for the honour of God." Finding that his whole stock of coppers was altogether inadequate, even in its lowest denomination, to spread over the wide circle of outstretched hands by which he was environed, he went into a little huxter's shop close at hand for a further supply, and began distributing as before. When his stock was again exhausted, he proceeded on his way through the village, feeling, I suppose, that he had, by the number of his donations, at least, if not by their magnitude, sufficiently allayed, for the present, the appetite of his organ of benevolence. He soon found, however, that his walk was not to be a solitary one; as the same crowd, fortified by many new adherents, followed his path with unabated, or rather with much augmented energy both of step and tongue.

Whether from the helplessness of escape without further bribery, or from benevolence, or from the

shocking, to see the eagerness, the yearning, the wolfish longing for those miserable pence that gleamed in the eyes and countenances of these wretched children,—a longing too earnest and too intense to spring from aught but the absolute want of the food these pence could buy. That it should ever be said that the whole childhood and infancy of a village, in a civilised and Christian land, could be reduced so low as to exhibit such a scene as that now described, or that it should be in the power of any man to call it forth by a lure so vile, is surely very melancholy and very humiliating. Alas for Ireland, that she should be the theatre of such a scene!

Early in the morning I set off with a guide to ascend the highest hill in the neighbourhood, or mountain, as it is here called, according to the Irish style of designation. It is the highest of the ridge that immediately bounds Glengariff Bay, but one of the lowest of that lofty range that separates the waters of Bantry from Kenmare. After about a mile's walk through the woods that skirt the roads that lead to its base, we began to ascend the Curannen mountain. It is not very steep, but the ascent is rendered occasionally difficult by the intervention here and there of bare walls of rock, and is always disagreeable from the swampy nature of the soil which covers its slopes. From its summit a splendid view is obtained of the bays of Bantry and Glengariff, and of the magnificent ranges of Caha and Slievmisk on the south-west, culmi-

striving to reach the central figure through the dense mass of living rags that surrounded him. And so the scramble and the hubbub are renewed in all their wildness, and the rushing and crushing become so blind and furious at last, that the whole bundle of rags rolls bodily into the ditch by the roadside, dragging the Lord Bountiful of pence along with it!

A considerable distance from the village had by this time been reached, and when the last messenger was sent off, a general panic seemed suddenly to seize the assembly lest this time he should not return. "Oh sir, your Honour, Tom Donoghue is a rogue—he will not come back—he is the worst boy among us.—Plase your honour will we look for him? He's a tief—he's a vagabone!" In due time, however, Tom Donoghue did come back, with flying rags and pence in hand; but, alas, whether the character given to Tom in his absence was true or false, it is an historical fact that Tom could only produce five coppers for the silver sixpence he had taken to the village. It is, however, but doing justice to Tom to state that he loudly asserted his own innocence, and as loudly accused his banker of foul play, who must herself have cribbed the missing penny which brought him to such dishonour.

All this, doubtless, is farcical to read, and may possibly have been felt, in the transacting, to be mainly a piece of picturesque or grotesque fun. But it was surely much more than this. If picturesque, it was also deeply painful, nay

death. Then they all went to the Union Workhouse, which Tim, after three months, was obliged to leave on account of sickness: he then, for a time, got relief out of doors, and eventually was taken into the service of a farmer, his present master. The boy attributes his illness in the workhouse, and no doubt justly, to the diet, which was so different to the potato-regimen that he had been accustomed to. He returned to his old regimen on going to the farm, and has remained quite well and very happy ever since.

Tim's master—who, he says, is a kind man—has about twenty acres of land, besides the mountain pasture, and keeps three men and two boys, who are all fed in the house. They have only two meals in the day, at ten and four, and both are precisely alike; namely, potatoes *ad libitum*, and a couple of pints of butter-milk or sour-milk each. At some seasons they get fish twice a week, fresh or salt, particularly in winter, when there is no milk; but they never taste bread from one year's end to the other. On this fare Tim says they are all strong and healthy and well contented with their lot.

Besides their living the men get, respectively, ten shillings, fourteen shillings, and twenty shillings a quarter. Tim and his young comrade get, as their sole pay, a suit of clothes now and then. Out of their scanty means, the men lay by some money. The desire of all is to save enough to take them to

nating in the picturesque peaks of Hungry Hill. In the opposite direction, the whole country, as spread out beneath the eye, presents the aspect of a stony wilderness, broken up into innumerable low jagged peaks of rock, here and there intermingled with small patches of corn. On all sides there was enough of wild grandeur, but nothing of the exquisite beauty which characterises Glengariff Bay, as seen from its own shores.

My guide was an intelligent lad of twenty, who supported his widowed mother and sisters by his earnings. In the way up the mountain, we were joined by a sensible boy of sixteen years of age, but very small, who was guarding his master's cows on its green slopes, and kept us company so long as he could keep them in sight. While resting ourselves on a ledge of rock in the sunshine, I took down in my note-book Tim Sullivan's little history; and here it is, in all its trite and humble details, as winnowed by not a little cross-questioning, and by the criticisms and corroborations of our guide. "These little things are great to little men."

Poor Tim is an orphan. His mother has been dead thirteen years, and his father six. Both died young. His father had a little land and some cows, but all his substance disappeared with himself, Tim does not know how. Only about a pound remained over, and on this and the charity of the neighbours, Tim and his brother and two sisters lived in the old cottage for a year after his father's

There are two National Schools in the neighbourhood of Glengariff. I was prevented from visiting them, but I learnt that there were between 30 and 40 children in one, and between 40 and 50 in the other; and in one there were said to be five Protestants.

I learnt from the good authority of the coachman who drove our phaeton from Glengariff to Kenmare, that Teetotalism has fallen off greatly in the district, he being now one of 14 alone remaining out of a band of 250. The majority, however, had persevered for about five years. Most of them broke down in the year of the famine. He himself had kept his pledge for thirteen years, and doubted not, he said, with the blessing of God, to keep it all his life. He had proved its advantages to be too great ever to be foregone. Before he took the pledge, he said, he spent most of his substance in drink, and kept himself and wife in constant distress. Since he became a teetotaller, he has made a shift to make a fair living, and to keep his family decently. At this very time, four of his children are at the National School, for each of whom he pays one penny per week.

I was glad to learn, from more than one source, that the means of the labouring class are improving in Glengariff. Pigs, which had been all devoured in the year of famine, were beginning to be scantily replaced in their old premises, especially since Indian meal became so plentiful and cheap. During the

America. Sometimes, however, their prudence is overcome by the temptations of the holiday of the week, Sunday, and a shilling is occasionally spent in strong drink at the public-house. None of the people of the farm are Teetotallers.

In returning from the mountain I went into a small cottage among the woods at its foot. Here I found an old woman who could speak only Irish, and a handsome young woman of 21, her daughter, who was married at 15, and had now two children. Her husband was absent in England, gone thither for the harvest. He was in this following the steps of her own father, the old woman's husband, who used to go every year to England, for three or four months in the summer, and usually brought back with him about three pounds.

To complete these "simple annals of the poor" of Glengariff, I will set down the prices of clothing, as I received them from my guide. The wearers have to go all the way to Bantry for them, as there are no clothes-shops in Glengariff. A suit of old clothes may be had for from 5*s*. to 7*s*. 6*d*., viz., a coat from 3*s*. to 4*s*., a waistcoat for 1*s*., and a pair of trousers for from 1*s*. to 2*s*. 6*d*. A suit of new clothes may be obtained for from 20*s*. to 30*s*.; but there are few of the labouring class who can afford this luxury. My guide's jacket, which was now rather dilapidated, cost him 6*s*. (new cloth,) and had been worn a year. Good strong shoes (always bought new) cost about 6*s*.

great boldness in its features, rising occasionally from the tame to the picturesque, and even to the grand: before we had finished our day's journey, it will be seen that the landscape rose up to the pitch of the magnificent, if not the sublime.

Shortly after leaving Glengariff, the road began to ascend the mountainous ridge that divides the bays of Bantry and Kenmare, sweeping round their base, and winding up their face until we had attained a great elevation. All this was very picturesque; and some of the valleys at our feet made charming pictures, with their projecting rocks, black bogs, and yellow patches of corn,—resembling, in this respect as in others, many of the straths in the Highlands of Scotland. When after passing over many cuttings of rock and rock-built terraces, the road had attained its highest point, it pierced the mountain-top by a tunnel through the solid rock, some 500 or 600 feet in length, and then opened from the darkness upon a splendid view of the valleys beyond. We were now in the county of Kerry, the tunnelled ridge being on the boundary between it and Cork. From this point to Kenmare the road passed through a much less wild and more cultivated country, presenting some spots of considerable beauty, but still preserving much of the same stony and moorland character it had shown beyond the hills.

The fine road across this difficult pass was made many years since by Nimmo, the celebrated Scotch

scarcity, this meal sold for 3*s*. 6*d*. and even 4*s*. 6*d*. the stone; now it is to be had for 1*s*.

At Bantry and Glengariff, and at every open point of the shore passed by, we observed an active traffic going on in the landing and carting of sea-sand for manure. This sand, here called coral sand, is an almost unmixed congeries of small fragmentary masses from decayed corallines, and exists in great quantities in the localities where it is found. It is brought in boats from various places in the bay, and seems very extensively used. It is said to be particularly excellent in the reclaiming of bog. I may almost say that the transport of this sand, by water and land, about Bantry Bay, seemed to us one of the most active and most extensive operations relating to agriculture that we saw in Ireland.[1]

In proceeding from Glengariff to Kenmare, a distance of about twenty miles, we traversed that petrean desert which I had seen from the top of Curannen, and which presents to those who travel through it, nearly the same wild and barren features which mark the country all the way from Dunmanway and Skibbereen. The only difference was, that our route to day lay through a wilderness possessing

[1] A chemical friend has kindly analysed this sand for me, and gives the following as its composition: In 100 parts—Carbonate of Lime, 50; Silicate of Alumina (clay), 45; organic matter, containing nitrogen, which, on distillation, yields ammoniacal compounds, 5; a trace of iron. No doubt this fine grit is calculated to act on the soil mechanically as well as chemically.

state, with shattered roof and broken windows, but learnt from the master that it had not been repaired because it was about to be rebuilt. There were in attendance at the time of my visit about 50 boys and girls, who all congregated in the same school. There was not one Protestant among them. According to the official reports, there were, in this school, in September 1850—boys 74, girls 49; and in September 1851—boys 67, girls 48. The master had been here sixteen years, and his present salary amounted to about 30*l.* per annum; viz., 15*l.* from the Board, 10*l.* from Lord Lansdowne, and about 5*l.* from the children's weekly pence. This last item is so small, because the inhabitants of the parish are generally poor, and many children fail in their contributions. The master, I found, added farming to his scholastic avocations, being a tenant of Lord Lansdowne to the amount of 15*l.* yearly rent, and keeping cows and growing oats and potatoes.

I suspect that these agricultural idols were too attractive for the peace of the good man's official conscience, as he had recently suffered a curtailment of his salary to the amount of 4*l.* annually, on account of deficiencies detected by the Inspector in his educational capacity. This he himself told me, in the most *naïf* manner, without the least sign of discontent, and without casting a shadow of blame on his superiors. On a subsequent occasion, at another country school in this county, I met with

engineer, much of whose fine handiwork is seen in more than one county in Ireland. And I may take this opportunity of stating how excellent we found the roads throughout the whole of Ireland, well-planned and in capital condition, and (what is an additional charm to the traveller) without turnpike or toll, except in the neighbourhood of Belfast, and from thence southward along the eastern coast.

Nearly the whole tract of country we passed through from the tunnelled rock to Kenmare and beyond,—in all about fifteen miles,—as well as the town of Kenmare itself, belongs to the Marquis of Lansdowne. This nobleman bears, among his tenantry in this country, an excellent character as a landlord, and also for his general liberality and generosity. Within these few years he has expended full 10,000*l.* in promoting emigration from his estates.

For some distance before we reach Kenmare, the road tracts the river Roughty through its valley, and, before entering the town, crosses the narrowed head of the great estuary of Kenmare, on a fine suspension bridge, 400 feet in length, erected about twelve years since at the joint expense of Lord Lansdowne and the Board of Public Works. It is named Lansdowne Bridge, after the Marquis.

In my way from Glengariff to Kenmare, I visited the small National School of ——, in the parish of ——. I found it in a greatly dilapidated

the prejudices of the Protestants, and curtailing the education of the people, they were injuring the cause of the Roman Catholic religion and of Ireland. He regarded the improved education of Catholics in the National Schools and colleges as calculated not to lessen their adherence to their own religion, but greatly to strengthen it; and, in like proportion, to confirm and augment their patriotism as Irishmen. He said it was a great mistake to believe that the priests had their chief hold and control of the people through their ignorance. On the contrary, the most obedient to the will of their pastors, and the most faithful to the doctrines of the church, were those whose minds were expanded and enlightened by education. The present ignorant race of common people could, with difficulty, understand the real nature of the Catholic religion, and could hardly comprehend the true position of Ireland in her ecclesiastical and political relations. When the National Schools and Colleges have had full time to develop their influence, then the lowest of the people will come to see, at once, the monstrous anomaly of the present relations of the two churches, and to feel, more profoundly, the superiority of their own. He and all his brother priests, and all the national schoolmasters I spoke with in Ireland, condemned the conduct of the Protestant clergy, in preventing the attendance of the children at the state schools, as most detrimental not merely to their own flocks but to the country at large.

a precisely similar instance of degradation of salary for a like cause, and which was spontaneously mentioned by the teacher (a schoolmistress) with the same candour and simplicity, and the same apparent absence of all soreness towards the higher authority. These little incidents, and many others of an analogous character—one of which I have already related of a goodwife on the banks of Glendalough—which I have met with in Ireland, have impressed me strongly as indicating the singular candour and honesty of the humbler classes of the Irish. I may be mistaken, but my experience leads me to believe that instances of such spontaneous, unselfish and, certainly, unnecessary exposition of personal character and personal failure, could hardly be found in either England or Scotland. If the parties similarly circumstanced in these countries would not, as I believe, have intentionally misstated the truth, I am inclined to think they would not have volunteered its expression.

On the same route I also had an interesting interview with a parish priest, whose name and residence I shall leave blank, as in the case of the schoolmaster. He was evidently an intelligent and well-educated man, and entertained more liberal views on several points than are usually ascribed to his brethren. For instance, he disapproved of the recent proceedings of Cardinal Wiseman and the bishops who had set themselves in opposition to the Queen's Colleges, believing that, by rousing

landlord's will and of holding by the tenure of a lease, were at all similar in their influence on the tenant's mind and actions. He referred me, in illustration of his position, to a small farm within view, which had been elaborated, by hard work, from a stony moorland and barren bog, through the mere consciousness of the security and permanency of the tenure.

The town of Kenmare is situated a short distance from the Roughty river, and commands very little view of its own fine estuary, though the lofty ranges of mountains that enclose it on both sides (Slievemisk and Caha on the south-east, and Dunkerrin on the north-west) form conspicuous and splendid features in its landscape views. It is a neat and clean-looking town, presenting in its angular walls and roofs, and in the scanty admixture of dilapidated cottages, evidence of its comparatively recent origin. The population, in 1841, was 1339, and in 1851, 1501; but, by its bustle and activity, the place conveyed to us the impression of being more populous. It contains all the usual institutions of a country town—a church and chapel, a dispensary, several schools, and a fine Union-workhouse in the outskirts.

I visited three of the schools, the National Boys' and Girls' School, and an industrial school for girls. In the boys' school there were 54 on the books, but only 27 present. The average attendance during the last three years was much more than this,

By so doing they at once prevented a considerable portion of the community from being so well educated as they might otherwise be, and tended to keep up and strengthen the prejudice of sect against sect, which was most destructive of social happiness.

The Father was evidently a tenant-right man, but, apparently, to that degree only in which he will be followed by most men. He attributes the sad economical condition of the rural population of Ireland mainly to the want of leases; this want leading to such insecurity of tenure as destroys or paralyses all individual enterprise among the farmers. He believes that long leases would have the effect of bringing the land into good cultivation without any more capital than the farmers possess at present. Their own hands and arms, and those of their sons, he said, would soon make capital if they were freed from all doubt as to the future possession of the soil for a period sufficient to admit of a due amount of produce in return. At present, the small farmers do not, and will not, exert themselves, from the predominating feeling of uncertainty in their minds, as to whether they may be labouring for themselves or others. I, of course, submitted to his consideration the fact, that permanency of holding had always been virtually the condition of the farmers, from the mere custom of the country, though without actual leases; but he denied that the two cases, of holding at the

children's pence, so that his allowances are comparatively good. The weekly penny is paid by most of the children who have the means to do so.

In the girls' school (then under the supervision of an ingenuous young lady, one of my Irish beauties, in the absence of the mistress, her sister,) I found there were 58 on the books, and 43 present; this greater proportional attendance than in the boys' school, being explained by the inferior demand on the girls for harvesting. The mistress of the school was also a first-class teacher, and had a salary of 22*l.* per annum, besides 8*l.* from Lord Lansdowne and the children's pence. According to the official returns, the numbers in the school in September 1850 and 1851 were 107 and 79.

The little girls were in the highest order as to neatness and cleanliness, and presented the usual amount of intelligence and good looks.

The Female Industrial School was in excellent order, and evidently thriving. It contained 30 girls, whom I found all at work at various kinds of needlework, some of rather a refined and elaborate kind. The girls were all neatly dressed, and very tidy. They remained no less than eight hours at school daily (from ten to six) two of which only were devoted to literary instruction. The children do not pay as in the other schools, and they receive the money-produce of their work. They read the Lord's Prayer and Creed every evening. There was one Protestant among the 30 girls. The mistress

viz., 47. The present smallness of number was explained by the emigration, and by the demands of the present harvest season. There was not one Protestant now on the books, but at one time there had been four, and no inconvenience or difficulty was experienced in regard to them. They usually retired during the period of religious instruction, which is given, in this school, during two hours on Saturday, and also daily in summer for half an hour after four o'clock. According to the official returns, the numbers in September 1850 and 1851 were, respectively, 95 and 63.

I may here remark, that the times and amount of religious instruction in the National Schools vary considerably in different schools, according to the inclination of the masters or patrons. The only points rigidly adhered to are, that, except on Saturday, the religious lessons shall not interfere with the ordinary hours of school-work, and that at all times when they are going on, the "RELIGIOUS INSTRUCTION" board shall be displayed in a conspicuous part of the room.

The school seemed in very good order, and the boys well advanced. The master was what is called a first-class teacher, and received a salary of 24*l.* per annum from the date of his first appointment. The next step would be 28*l.*, and the final limit would be 35*l.* annually. Lord Lansdowne contributes 10*l.* to the master's salary over and above the 24*l.*; and the master also makes about 5*l.* from the

CHAPTER V.

KILLARNEY.

The small amount of time we had to spare, prevented our visiting the little harbour of Kenmare, though it lies only a short way below the town. We were afraid of being belated in reaching Killarney, as we knew the road before us to be mountainous, and we could only obtain a one-horse car to carry us over the seventeen miles we had to travel.

Shortly after leaving Kenmare, we began gradually to ascend the slope forming the base of the range of mountains which separate the district from the still more mountainous region of Killarney. The road was excellent, and only in a few places very steep, the comparative easiness of ascent being obtained by great engineering skill in directing the tract round the brows and along the hollows and steep flanks of the mountain, often on artificial terraces quarried from the rock itself. Nothing could exceed the wild picturesqueness of the scenes through which we immediately passed, unless it was their desolate barrenness. The only intimation of civilization, or of the workers of civilization, presented to us, besides our magnificent road, was

has a salary of 20*l.* per annum. This is not a National School.

Kenmare was formerly remarkable for the number of its Temperance votaries, the Teetotallers mustering once as high as 700. This number has, as in other places, fallen off greatly; but there are still said to remain as many as 150 in the town. It is remarkable that our driver from Glengariff to Kenmare, and our driver from Kenmare to Killarney, were both Teetotallers, as was also the driver of the public car with which we kept company a part of the way. Our driver, a young man of twenty-five, had only taken the pledge in April last, and he had gone all the way to Cork (seventy-five miles) to receive it at Father Matthew's own hands. He carried his medal with him, and seemed highly gratified at the reform of life of which it was at once the emblem and the pledge. He says that, though so young, he had formerly drunk hard, and so spent most of the money that he earned. Since his reformation, all his earnings not required for his own personal wants go to the support of his mother and sister. He is now, he says, a happy man: we certainly found him a merry one.

This lower portion of our descent, and the level road that succeeded it, sweeping between the richly-wooded shore and the base of the over-hanging cliffs, led us through scenes of surpassing beauty, combining in one view, our own terraced and shaded tract, the bright lake with its tree-clad islands immediately below us, and the grand mountain-ranges beyond, whose steep base closely bounded its further shore and whose blue summits filled up the far horizon. So exquisite did these views seem to me at the time, that I almost settled it in my own mind, that no views on or from the lake itself could be superior. At any rate, they realised to me all that I had ever heard or read of Killarney.

Proceeding onwards past the base of the beautiful Torc mountain, and turning away from the immediate shore of the lake, we halted at a small lodge by the wayside, in order that we might walk up through the woods to see the Torc waterfall. This descends from the gap that divides the Torc mountain from Mangerton, and, though not possessing a large supply of water, is very beautiful. The fall is about sixty feet in height, and the greater portion of it rather rushes along the rugged face of the rock, than falls from it. The narrow glen and cliffs on either side are richly wooded up to the summit of the cascade; and, indeed, the whole space below and around is so bright and gay with vegetable life, that the impression conveyed is much more that of

the sight, now and then, of a wretched cottage, half-seen by its small patch of white corn-land, in the valley below. As features in the landscape, however, these far-down valleys were rich; and the ever-varying views of the lofty mountains beyond them, with their rugged summits blue in the distance, were most grand.

The splendour of the scene attained its consummation when, on reaching the summit of our ascent, the still loftier ridge of the Killarney range suddenly burst upon us, crowned by Carran Tual and the other forked Peaks—or Reeks as they are here called—of the majestic Macgillicuddy. Close bordering on them, and only separated from them by the romantic gulf of Dunloe, towered right in our front, the Purple Mountain; and, as we proceeded onwards, its worthy brother-giants of the group, came gradually and successively into view—the Eagle's Nest, Glenaa, the Tomies, the Torc, and Mangerton.

With this splendid background ever in our eye, we pursued our steep, winding tract along the mountain side, following all its outs and ins, over terraces and through quarried rocks, as on the other side. While still in mid-descent, we caught a partial glimpse of the Upper Lake smiling far below us in its leafy cradle curtained by mountains, soon to be seen with yet more charming effect through the screen of birch trees that rose to shadow our path as we approached nearer to its level.

tains, which the other hotels supply to every idle lounger at their windows. What we could obtain we took advantage of, by a walk through the Abbey grounds while daylight lasted and our dinner or supper was preparing.

Our driver from Kenmare to Killarney, the young Teetotaller already spoken of, was a true son of St. Patrick, light-hearted, merry, and good-humoured. As we were ascending the mountain, he amused us not a little with his off-hand chat, and afforded us a good deal of information respecting his own locality. He also volunteered to sing, and made the echoes ring again with his sonorous strains. One of his songs was really, in itself, a song of no ordinary beauty and pathos; and when it was considered under what circumstances it had been written and by whom it was written,—and that it now burst forth spontaneously, and, as it were, irresistibly, from the lips of this young Irishman, amid the very scenes where it was composed,—it could not fail being listened to with redoubled interest. Poor Michael Doheny, the author of it, was one of those enthusiastic young men (many of them men of education like himself) who, some years back, constituted that romantic Association called Young Ireland; and he was one of the few who did not hesitate to bring down their romance into actual life, when, in 1848, the silly and abortive attempt was made by Mr. Smith O'Brien to take up arms against the British Government. On the extinction

softness and beauty than of either the grand or picturesque.

A mile further brought us to our destination, the Muckross Hotel, situated near the ruins of Muckross Abbey, opposite the middle lake, and rather more than two miles from the town of Killarney. My companion and myself were the last guests who could be received at the hotel—every bed but two being already occupied.

The great defect of the Muckross Hotel is its position at some distance from the lake, all view of which is completely intercepted by the lofty woods of Muckross Park, the splendid seat of Mr. Herbert. It is so provoking to know one's self close upon the verge of a most beautiful lake and all its wealth of mountain scenery, and yet to be as entirely excluded from them as if you were a hundred miles off,—that no excellence of domestic accommodation can compensate for the sacrifice. I, therefore, advise all travellers who can obtain entrance into the Lake Hotel or the Victoria,—both of which command full views of the lake—not to be tempted to forego the feast on nature's beauties for any superiority of indoor feast that the Muckross, *alias* Roche's Hotel, can supply. It is true that we have only to ascend a small knoll in a field behind the village, or to walk across the Abbey grounds to the shore of the lake, to obtain all that we desire: but what I desiderate at Muckross is the daily, hourly, persistent, self-presenting views of the water and the moun-

happy Scotland. I give Mr. Doheny's song entire, deeming it most fitting to take its place among Memorandums made in Ireland in the year 1852.

IRELAND ASTHORE.

By Michael Doheny.

Air—"*The Harp that once through Tara's Halls.*"

1.

The long-long-wish'd-for hour has come,
Yet come, Asthore,[1] in vain,
And left Thee but the wailing hum
Of sorrow and of pain;
My Light of Life, my lonely Love,
Thy portion sure must be
Man's scorn below, God's wrath above—
A cushla gal machree.[2]

2.

'Twas spoke of Thee, the world around,
'Twas hoped from Thee by all,
That, with one gallant sunward bound,
Thou'dst burst long ages' thrall:
The bound was made, alas! and those
Who perilled all for Thee,
Are cursed and branded as thy foes—
A cushla gal machree.

3.

I've giv'n Thee manhood's early prime
And manhood's teeming years,
I've bless'd Thee in thy sunniest time
And shed with Thee my tears;
And, Mother, though Thou'st cast away
The child who'd die for Thee,—
My fondest wishes still shall pray
For cushla gal machree.

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[1] My dear—my love, (Ireland.)

[2] "A cushla gal machree," literally, "O, fair pulse of my heart."

of this movement, Doheny, like most of his colleagues, was compelled to seek for safety in exile; and it was while concealing himself among these mountains and those of Glengariff, waiting for the opportunity of escaping beyond sea, that he composed this song. A reward of 300*l.* was offered for his apprehension, but none of his countrymen, however poor or wretched, were found mercenary enough to earn it, and he finally succeeded in making his escape from Cork in female attire.

It was evident that our minstrel, though a very indifferent singer, felt the pathos of his song, and it soon appeared that his sympathies were strongly on the same side as those of its author. On my asking him if he would have joined in this insurrection, if he had come in the way of it, he replied instantly, "To be sure I would: a man ought to fight for his country." So true it is, I believe, that there still dwell deep in the Irish mind the memory of the ancient independence and legendary glories of Ireland, and the vague notion of something being yet due in the shape of vengeance on the sons of the conquerors. It is to be hoped, however, that all such memories will gradually find less and less of substantial food, in the shape of political and religious grievances, to keep them alive; and that they will be allowed peaceably and insensibly to subside into such innocent yet inspiring dreams of the heroes and the heroic romance of old, as still delight to linger among the mountains and vallies of my own

on two of its sides, we had scarcely an opportunity of having a glimpse of it the whole way; owing to the flatness of its shores and the intervention of the woods covering them. After proceeding a considerable distance in this direction, we again turned off abruptly at another right angle, and kept this course, directly south, until we reached our boat at the extremity of the Upper Lake.

Our new line of road led towards the base of the ridge of mountains which had bounded our left-hand course on our way to Killarney the day before, and soon opened up to us the entrance to the ravine which cuts them across, and which, like a narrow rent in the lofty ridge, had been conspicuous to us from the moment we turned our face in this direction. This ravine is the Gap of Dunloe, an appellation which cannot fail to strike every one who approaches it from the north as singularly appropriate. It is indeed exactly such a gap as fancy might conceive to be left by the blow of some Titanic axe, in the days when the sons of earth were striving with Zeus. About a mile or less within the mouth of the Pass we dismissed our car, the road not permitting it to proceed further, and mounted the ponies which we found waiting for us.

The Gap of Dunloe is four miles across, and preserves very much the same character throughout as to the narrowness of its opening, the abrupt steepness of its lofty boundaries, and the comparative flatness of its base or floor. This last characteristic

4.

For Thee I've track'd the mountain-sides
And slept within the brake,
More lonely than the swan that glides
O'er Lua's[1] fairy lake,
The rich have spurn'd me from their door
Because I'd make Thee free,
Yet still I love Thee more and more—
A cushla gal machree.

5.

I've run the outlaw's wild career
And borne his load of ill,
His rocky couch, his dreamy fear,
With fix'd sustaining will;
And should his last dark chance befall,
Even that shall welcome be:
In death I'll love Thee most of all—
A cushla gal machree.

The fine weather which we had enjoyed ever since our arrival at Skibbereen still continuing, we took speedy advantage of it to see the Great Sights of Killarney, and started early in a car for the Gap of Dunloe, having previously sent on ponies to carry us across the mountain, and engaged a boat to meet us at the top of the upper lake. The route followed is first the main road (north) through the town of Killarney, and then the road which turns from this westward, at a right angle, in the direction of the Bay of Dingle and Valentia. It is remarkable that though thus tracking the outlines of the lower lake

[1] "Lua's fairy lake." A small lake between Glengariff and Bantry, seen from the coach road; also seen from one of the adjacent mountains where Doheny composed these verses.

splendid Reeks, now near at hand, joining on to the range of mountains running more directly south, constitute a magnificent prospect to the traveller as he escapes from the fastnesses of the glen. In descending the long slope from the southern mouth of the Gap to the lake, we had a fine view on our right hand of the extremity of the Commeenduff Lough and the Black Glen in which it is buried; a very wild yet beautiful spot, and well deserving the homage of a closer visit than we paid to it. In pursuing our course downwards from it, we followed the tract—though at some distance from it—of the river which issues from this lough, the Gearhameen, all the way to its junction with the upper lake. It was, indeed, on the widened mouth of this river, rather than on the waters of the lake itself, that we embarked, the oars of the boatmen, for a short space, almost touching the banks on both sides.

Just before joining the boat, we passed through the grounds of an ornamental cottage belonging to Lord Brandon, and named after him Brandon Cottage. At the side of the gravel walk in the grounds we found a book and pen and ink, raised on a small shelf or tablet, with a written request that travellers would inscribe their names therein. The grounds are very confined and the cottage itself small; but it boasts of a raised turret, which forms a conspicuous and beautiful feature in the landscape as seen rising from its woody screen at a distance.

There were four or five other boats, besides ours,

is explained, of course, by the great depth of the cut into the mountain, and renders the passage through it very easy to both horsemen and pedestrians. To be sure, in the latter part of its course, the road rises very considerably until it attains its highest elevation near the southern extremity of the Gap. In this facility of ascent, I think it differs from almost all the Passes in the Alps, though it emulates many of these in some of their most attractive features. It particularly reminds one of an Alpine valley, by the vast accumulation of fragments of rock, fallen from the cliffs above, which are strewed along its base.

There are a few cottages and a few patches of corn-land at the northern entrance of the Gap, but it soon becomes too narrow for either, though, at several points beyond, it did not fail to present us with some indications of inhabitance, therein or thereabout, in the shape of dames and damsels, eager to bestow on the travellers, for a sufficient equivalent, a cup of goats' milk or whiskey, or of both united, as the taste of their customers might incline. In the course of the Gap there are several small lakes and a little lively brook, and, here and there, also, a dwarf tree or a small thicket of coppice, all of which add not a little to the charm of the scene by softening more into beauty its prevailing tone of stern grandeur and wildness. This Pass divides the Tomies and Purple mountains on the east from one of the bases of the Macgillicuddy on the west, whose

waiting for parties crossing the Gap after us, and a small assemblage of hangers-on offering for sale walking sticks and other mementos of the lake and mountains.

We were soon swept into the middle of the lake by our four powerful oars, piloting our devious course, now this way now that way, amid the numerous islets with which it is studded. These islets and the as-numerous rocky and wooded promontories stretching into it in all directions from the main land, greatly diminish the extent of watery space seen at any one time, and give the impression of the lake being much smaller than it really is. So broken-up, however, greater variety of beauty is presented than if it had been all one continuous expanse, as almost every islet and promontory, whether rising from the water in steep, bare, rocky cliffs, or sloping gently down to it, is crowned with the most luxuriant canopy of trees, among which the arbutus, distinguished by its subdued and mellow green, is most conspicuous.

In passing through this lake, and along the narrow river-like strait that connects it with the middle and lower lakes, I could no longer doubt that the views now presented to us were at once grander, more picturesque, and more beautiful, than any we had seen or could see from its banks. Beside the charm—great in itself—of floating placidly over the calm surface of the mirrored water, the spectator from this central station can command, at

Drawn and lithographed by W. L. Walton after J. Weld

VIEW NEAR LINIS ISLAND, KILLARNEY.

once, the clustering islands of every variety of form and hue, the tree-crowned shores of the lake, the encircling slopes green far up with impenetrable wood, and then towering to the sky abrupt and dark; while, at every turn of his head, he has still fresh aspects of the picture, and none alike, except in possessing the common charm of a beauty and a grandeur that touch the heart. It is impossible to convey in words the special features of the landscape, which, when combined, produced so exquisite a result; but I think few of those who have the good fortune to visit the Upper Lake and Long Range of Killarney, under as favorable circumstances as we did, will either deny the charm, or think that it may be equalled or excelled by many other scenes of a kindred sort. The reproduction of the picture, at this moment in my fancy, while I am thus feebly indicating in words some of its bare outlines, convinces me, by the pleasure it revives, that I can hardly be mistaken in my appreciation of its excellence. The Middle Lake, especially at the point nearest the fairy scene called the Meeting of the Waters, and the upper portion of the Lower Lake, called Glenaa-bay, still present much of the beauty of the Upper Lake, though with a much diminished share of its grandeur. And yet it seems harsh to give even this qualification to a scene which commands the Torc on the one hand, and the Eagle's nest and Glenaa on the other.

When leaving these, however, we came fairly into

the books of travellers, not only doubts on the point, but the preference actually given to the Lower Lake.

Though the afternoon was little more than half spent, our boatmen expressed some reluctance in proceeding into the Lower Lake at all, it being, as we afterwards learned, the stereotyped formula of the hotel-keepers and guides, that one day must be devoted to Dunloe and the Upper Lake, and another to the Lower Lake and its islands. However, as we thought that though a visit to the various islands and shores of the lake might be very pleasant, it could hardly compensate for the expenditure of another day by men whose time was limited, we resolved to content ourselves with the views we could obtain in crossing the lake to Ross Island, and in examining this island itself; and we acted accordingly.

Ross Island is a very beautiful and richly-wooded spot. It contains the ruins of the ancient castle of the O'Donohues, and a small rustic cottage of Lady Kenmare's, surrounded by ornamental grounds, kept in fine order, and embosomed in beautiful woods. The southern views of the Lake from it, as already mentioned, are very fine. On leaving Ross Island we returned to our hotel, landing at a small creek at the east side of the lake, close to the park wall of the Muckross Abbey demesne. If we had visited Innisfallen Island, as we ought to have done after leaving Ross Island, I believe we should have left little unseen that was particularly worth being seen in the Lower Lake.

It would be unfair to the kind exertions of our boatmen who so readily ministered to our pleasure, as well as unfair to the wonderful powers of the sweet spot itself, to be silent on the subject of the Echo elicited at the base of the Eagle's Nest (midway between the Upper and Middle Lakes), a pyramidal cliff shooting up almost vertically from the water to the height of a thousand feet. This echo is really wonderful, and wonderfully sweet, repeating most distinctly, again and again, in the far distance, every word that is shouted by the boatmen, the still-decreasing sounds dying away so insensibly that you know not when they cease. It is a perfect Ariel-song floating along the air of the hollow glens like a fascination. Let no one pass the Eagle's Nest without waking the fairy from its repose!

The only other sights and scenes I visited at Killarney, beside the views of the lake from the hotels on its northern shore, are the desmesnes of Mr. Herbert and Lord Kenmare, the former occupying the promontory between the Middle and Lower Lakes, and containing the ruins of Muckross Abbey; the latter extending along the north-eastern shore of the Lower Lake, in the vicinity of the town of Killarney. Both are fine: that of Mr. Herbert, as will be at once understood from its position, is most beautiful; and this epithet applies no less to the park itself, than to the many varied views it commands. As a ruin, Muckross Abbey, embosomed in its lofty woods, and still retaining many frag-

ments of its ancient grandeur and rich architecture, is both picturesque and beautiful, and well merits a visit from the traveller.

Had we, indeed, had more time at our disposal, a visit to the various mountains that surround the lakes—Mangerton, the Torc, Purple Mountain, Glenaa, the Tomies, the Reeks, and Carran Tual the highest summit in Ireland—would have supplied ample materials for the labours of several days, and, no doubt, would have well repaid them. But such was not the case. We might, it is true, have easily ascended Mangerton and the Torc, so near to us; but I thought that there were some other things that had greater claims on our notice; so we left them unvisited. In doing so I am not sure that I was not also possessed by some of the feelings that prompted Wordsworth when he left Yarrow unvisited. My mind was so full of the charms of the Upper Lake, the successive scenes presented by it were so livelily delineated in my fancy, in all their individual and peculiar beauty, that I feared to alter in any way the now-familiar picture.

> "Be Yarrow stream unseen, unknown!
> It must or we shall rue it:
> We have a vision of our own;
> Ah! why should we undo it?"

The town of Killarney is of considerable extent. Its population in 1841 was 7127. The last census, in 1851, shows that it has participated in the decrease that has affected almost all Ireland; its population then being only 5898. By including the inmates of

its Workhouse, Bridewell, and Hospital (4489), we might, indeed, almost double this number; but, as remarked on a former occasion, these last cannot be legitimately reckoned among the inhabitants of any town. Killarney is situated about a mile to the eastward of the Lower Lake, but is shut out from all view of this by its own depressed position, and by the walls and woods of Lord Kenmare's park. It contains no public buildings deserving notice, unless we include some recently erected in its immediate vicinity. Lord Kenmare's house is both antiquated and plain, and you have to walk some distance through its beautiful grounds before you can have a view of the Lake. The new Roman Catholic Cathedral is a splendid building, designed by Pugin in the chastest taste. It was begun about eight years since, and, though far from complete, all work has been stopped on it for three years, through want of funds. It is of great size, the nave of immense height, and the inchoate tower of corresponding magnitude. All the windows save one, are lancet-shaped, narrow, but of great height. There seems no immediate prospect of its completion. The new Lunatic Asylum is also a very fine building, and arranged on the best plan internally; but it is not yet occupied.

The Union Workhouse, like all the workhouses in Ireland, is a good substantial building of stone, and well arranged, both in its grounds and its interior. At the time of my visit it contained 957 inmates, of which number twelve only were Pro-

testants. The house was extremely clean, and all the inmates capable of labour were employed in various kinds of work for the use of the house. The bread (brown) and other food was good of its kind, and no doubt wholesome enough. The question of its sufficiency in kind, in amount, and in variety, remains for consideration. It is but justice, however, to state, that the people looked healthy enough, and the children rosy and good-looking, and that the medical attendant told me that the paupers improved wonderfully in health and strength, after being a short time in the house. The following are the allowances for adults, (it will be seen that there are only two meals in the twenty-four hours:) MEN—*Breakfast*, 1 lb. of brown bread and 1 pint of sour-milk or soup. *Dinner*, 8 oz. of Indian meal made into stirabout, and $\frac{1}{2}$ pint of sour-milk. The WOMEN have precisely the same diet, except that they have only 14 oz. bread instead of 16 at breakfast, and 7 oz. of Indian meal instead of 8 for dinner. The soup consists of 8 oz. oatmeal to the gallon of water, seasoned with pepper and salt, and thickened with vegetables, viz., onions, cabbages, parsnips, carrots, and turnips, according to the season. The soup, though certainly *meager*, is far from unpalatable, and is preferred generally to sour or butter-milk. The general average cost per head for the week ending August 21st, was, for the healthy, only $9\frac{3}{4}d.$; and the general average, including the sick, $10\frac{2}{5}d.$ The children under fifteen are allowed 4 oz. of bread for supper.

There were no less than 374 children in the house, a pretty large, but still a small number compared with that of former years. Thus, according to the National School Reports, there were in September 1850, 1098, and in September 1851, 1388 boys and girls on the books. Out of the whole of the present 957 inmates, only twelve were Protestants. The number of persons that have sought admission during the present year is much less than during any preceding year. I was told that a few years since they had as many as 5000 in the house at once.

There are a good many schools in Killarney; but it being vacation-time with most of them at the period of my visit, I was obliged to be content with the particulars I could pick up from some of the masters. The National School is placed entirely under the direction of the Monks of the Presentation Order, whose special vocation is to teach. Four of them attend this school as masters. One of these, a very intelligent gentleman, took me to the school, showed me the boys' work, and told me their plans, which seemed excellent. There were in attendance when the school broke up 300 boys, the total number on the rolls being 475. They are all Catholics. Protestants are, however, admitted, as in the ordinary National Schools: a short time since there were two at this school. These gentlemen though Monks are not Priests; and they only give religious instruction to the boys in the usual catechismal forms and at the usual times. According to

the Reports of the Commissioners, there were 459 boys on the books in September 1850, and 541 in September 1851. The boys contribute one penny per week, and this is regularly exacted and paid.

There is also a Female Presentation School, containing from six to seven hundred girls, with from eight to ten mistresses, all Nuns of the same order of Presentation.

The present National School-house was built and endowed by a former Lord Kenmare, to which family the whole town nominally belongs. The endowment allows 30*l.* a year for each of two masters, and also grants 7*l.* to three of the boys to put them out to trades; it also supplies clothing to from twenty to thirty of the children.

There are two Protestant schools, a male and female, in Killarney, in connection with the Church Education Society. According to the Society's Report for 1851, they had on the books 31 children, with an average attendance of 23. At the time of my visit the number on the books was 27, and the average attendance 18. The Local contributions towards the support of these schools amounted in 1851 to 36*l.*

Among the scholastic establishments of the town of Killarney may be named the Convent of the Sisters of Mercy, which I also visited. It is a small house, with inferior accommodations; but it contains a great deal of zealous and active piety and much genuine philanthropy. I found the sisters variously

employed; one at the piano instructing in music a band of orphan girls maintained by them; another superintending an industrial school for female servants out of place, to whom they afford a home as well as instruction. The children in these schools are 106; the number of servants in their house of refuge, 20. These and such-like are the indoor works of the sisters; but the great task they set themselves, is to visit and nurse the sick in the town; an office, I was told by a medical gentleman of the place, which they fulfil with the utmost devotion in all its painful and disagreeable details. There was a singular air of calm and solemnity in this house, and the sisters, though looking cheerful, as busy people generally are, had something in their bearing which inspired at once reverence and awe.

There is a small Protestant school at the village of Muckross, built and entirely supported by Mr. Herbert, except in the matter of books, which, as well as inspection, are furnished by the Dublin Church Education Society. The number of boys and girls do not exceed twenty, and all belong to the four or five Protestant families who reside in the village. The master acts as village postmaster, and for this and his scholastic office he receives 20*l.* a year, and a free house.

Besides this school and post-office, the village of Muckross owes many other still greater obligations to its excellent lord and patron, Mr. Herbert. He has built some twenty cottages in the English style,

and has given most of these rent-free to his tradesmen and labourers.

The first thing that strikes you, on entering the village, are these cottages, so neat and elegant, and in every way so different from those native to the land; you see at once, in them and their trim gardens, a bit of beautiful and comfortable England. Mr. Herbert is said to have built, or helped to build, between thirty and forty farmhouses yearly, during the last five years. We saw a great number of men passing out of his park-gates in the evening, and were told that they were all employed daily in preparing the wood for roofing and flooring these houses of his tenants. We were also told that he paid the poor-rates of his tenants to the amount of 800*l.* per annum. If all this be true, Mr. Herbert, of all men, may be excused—if any excuse be necessary—for removing the cottagers from his small holdings, with the view of converting them into larger farms, a process which we saw going on in our way to Tralee on the following day. Mr. Herbert is represented to be as anxious for the improvement of the domestic habits of his tenantry, as of the agriculture on his estate. Some quaint illustrations of his proceedings in this respect were given to us; such as his taking the broom in his own hands, to admonish the good dames that their floors were susceptible of greater cleanliness,—and so on. Everything, indeed, that we heard of Mr. Herbert in this district, showed him to be a man of great

energy and public spirit, and a decided and zealous promoter of every work that appeared to him calculated to benefit the country and the people. He gives annual prizes to his tenants for good crops on the improved system of farming; 10*l.* for the best, and 5*l.* for the second best field of green crops. He also gives an annual dinner to his tenants at Muckross House.

My inquiries respecting the state of temperance in Killarney were, on the whole, satisfactory, though here, as elsewhere, its palmy days are past. At one time the number of Teetotallers had been well on to a thousand. In the years of distress, 1846-7-8-9, the number fell down as low as 150. During the last two years, however, the numbers have much increased, and are daily increasing; they now amount to 250 at least. The Teetotallers here seem to be all connected with the local institutions called Temperance Halls, of which there are three in the town. In these the members assemble every evening to read the newspapers and books. One hall has a library of nearly 400 volumes. The priests have of late taken an active part in the cause of Temperance. Three are professed Teetotallers, and all of them may administer the pledge to new members. The president of the principal hall is a priest; and it is a noticeable fact that among the members there are no less than six publicans. This hall, which has at present 120 members, has an evening school attached to it, partly for adult members, but chiefly

for the children of members, and also other children. It has recently been received into connection with the National Board, and has no fewer than 128 names on its books; the average daily attendance being 51. The payments are, for mere reading and writing, 2*s.* 2*d.* per quarter, and double this sum for attendance on the more advanced classes. The children of members pay only one half of these sums.

The whole business is regulated by a committee of twelve and the president. Every proved breach of strict abstinence entails immediate forfeiture of membership; but this is restored, after a time, on the reform of the delinquent: and often more than once, as it is frequently found that a permanent reform is thus at last achieved. The candidates pay 13*d.* for their card and medal on taking the pledge, which sum is added to the fund as entrance money, and the members pay 1*d.* weekly for the general support of the society. Besides the ordinary meetings, the members have six public meetings (*soirées*) in the course of the year, to which they have the privilege of inviting their friends. At these tea and coffee are provided out of the funds, as well as music and other requisites for dancing.

From all that I have learned since my arrival in Ireland respecting the benefit derived from these Temperance Societies, or rather from the system of Total Abstinence generally, my opinion has been more and more confirmed and fortified—of the incal-

culable good thence derived, and of the still greater good which may be certainly expected from the wider diffusion of the practice. It is only one of the benefits produced by the system, that a man thereby improves his personal health and saves his money for the good of his family: it also produces a general sobriety of character and a thoughtfulness which lead to many admirable results never contemplated, in the first instance, by its votaries. It is a fact now established on the most extensive and most undoubted evidence, that the body of men called Teetotallers are not only better men in all the relations of social life, better members of society, and better citizens, than they were before they became Teetotallers; but that they are, *cæteris paribus*, superior in all these respects to any other body of men of the same numerical extent, and in the same class of society. It is on this account that I am so particular in my inquiries respecting the present state of Temperance in Ireland, as I regard its degree of prevalence as an important test of the moral and social condition of the lower classes. Where it prevails to a large extent and is firmly established, we may safely conclude that *there* the people are not only now improved, but that they are in the sure path to much greater improvements in the future.

CHAPTER VI.

TRALEE—TARBERT—THE SHANNON.

We left Killarney early in the afternoon, taking the new road to Tralee, at which town, or at Tarbert, on the Shannon, we purposed to sleep. The road leads along a comparatively level country, intersected here and there with strips of boggy valleys running in different directions, and more or less in a state of cultivation. There is also much of it still rocky and unproductive. Every spot now subdued to the use of man has been evidently wrested by main force from a reluctant and barren soil; and having no bold scenery to relieve it, the whole district must be regarded in every point of view as an ugly one. It contains scarcely any trees, and no living quickset fences. Nevertheless, there were here and there continuous tracts of considerable extent in a state of cultivation, especially where Lord Kenmare and Mr. Herbert have put in operation their system of converting the cottage-holdings into farms.

This process, if a necessary one, is certainly a terrible one to contemplate. In one parish through which we passed, we were told that no fewer than sixty families out of seventy-two had been removed

in this operation of farm-making; and a single farm was pointed out to us on which twenty tenements had been pulled down. A large proportion of the people occupying these had emigrated—others had gone into the towns—and not a few into the workhouse. It was stated to be a regulation in regard to these new farms, that each farmer might keep as many men as he pleased in his own house, but that only one cottage was allowed to be retained on any one farm. The chief object aimed at in this arrangement was evidently to prevent the disproportionate accumulation of people on the property, but it will also, if carried out, lead to another very important result, viz., the prevention of too-early marriages. Nothing has tended more to the inordinate growth of families among the agricultural population, both in England and Ireland, than the abandonment of the old custom of boarding and lodging the men-servants in the farmhouse. A young man thus thrown on the world, homeless and undomesticated, is almost forced to marry, in order to have the indispensable necessaries of human life: shelter from the weather and the preparation of his food.

The large and handsome farm buildings erected on these new farms, constitute quite a novel feature in the Irish agricultural landscape. They are evidently constructed on the English model. We were told that none of these large farms which we passed had yet been let by the proprietors; and therefore we did not visit them.

We found, however in the immediate vicinity of one of these, a farm, a farmhouse, and a farmer, all of the old stamp. The farm consisted of fifteen acres: it was placed on the border of a bog, and looked very rugged and wild. The rent had formerly been 25*l.*, but was now reduced to 15*l.* We found the farmer at home and a stalwart son sitting by the turf-fire beside him. It is but fair to say that they might be waiting for dinner, although we did not see it in preparation. There were also three women in the cottage, an old woman the farmer's wife, a handsome and neatly dressed young woman (I did not ask whether she was the daughter of the house or the daughter-in-law) sewing, and a little servant-girl scraping potatoes on a grater, to make potato-bread. The old man looked bare and careworn; and the son was loud in his complaints of the badness of the times. They all spoke of emigrating, even the father and mother, though they were upwards of 50 years of age. The father had, he said, five daughters and one son already in America; the first goers having aided the others to follow them. His crop of potatoes had greatly failed this year, and he looked forward to the winter with fear. He had two or three cows and one horse, but no plough. He and his neighbours mutually lent and borrowed horses and ploughs as they were required. This poor man's cottage was very dirty and very scantily furnished, and the whole premises dilapidated and ruinous.

It was evident in this household, as in many of the little farms visited by us, in this district and in others, that enterprise and industry, probably feeble at best, were not a little paralysed by the contemplation and expectation of impending emigration. It could hardly be expected that a man should engage zealously in labour of only a prospective benefit, when he was looking for the immediate means to carry him to another hemisphere.

Our honest friend the Killarney driver, a sensible man and a stanch Teetotaller to boot, would, however, not allow the bad farming to be exculpated on this or on any other grounds. He maintained that almost all the evils of Ireland originated in this cause, and this cause originated quite as much in the want of enterprise as in the want of capital; and not a little also (he added) in the laziness of the farmers themselves. They will not lay out on the land a single shilling they can keep, never thinking how a shilling will double itself when laid out, while it will breed nothing in the purse: they will not even pluck the weeds from their fields, but leave them to shed their seed rather than use their own labour or pay for that of others. I fear there is much truth in honest Paddy's thesis.

The failure of the potato crop was general throughout the district, though varying considerably as to extent in different places. The difference seemed, also, sometimes, singularly capricious,—or, rather, the difference of result was quite inexplicable on any

of the popular hypotheses. Thus, we met with one instance where there was a beautiful crop of sound roots, close to other fields—similarly cultivated and similarly planted with the same or similar seed—in which the crop was destroyed to the extent of one half.

I visited a small national school, on the roadside, at Knockaderragh, in the parish of Aglish. The boys had not yet met after the vacation, but I found the mistress with her incomplete flock about her. The average number of boys was from 50 to 60. Of girls there were 62 on the books last quarter, with an average attendance of 35. There was not now one Protestant in the whole number; although the mistress had once had five Protestant girls in her school. The Protestant families which had supplied them had emigrated. According to the official Returns of the National Board, the number on the books in September, 1850, were 96 boys and 43 girls; and in September, 1851, boys 89, girls 68.

In this little school, situated in a poor district and remote from any town or even village, I could not help being struck with the neatness of dress and general tidiness and cleanliness of the children: I recognised also the great beauty of some of them—but this, unlike dress, was a condition fully as much to be expected in such a situation as in one more civilised. The mistress was a sensible and kind-hearted woman, and her pupils seemed reasonably well advanced in their humble studies. I have

already adverted to this good woman as supplying an illustration of the candour of the people in not attempting to conceal what might be placed to their discredit. Her salary is now only 13*l.*, with about a pound more from the children's pence. Surely this is a very inadequate salary when she is obliged to pay 2*l.* out of it for the rent of her house. Her receipts from the weekly payments have greatly fallen off since the famine: previously they averaged 2*l.* 10*s.* or 3*l.* per annum.

Out of her own little flock, and within her own personal knowledge, no less than fifty had emigrated during the last few years. She had been written to by several of these, and she evidently was proud of their success in their new countries. Some had got married—and a good many of them had sent home money to their parents out of their earnings as domestic servants, the sums varying from 3*l.* to 8*l.*, and in one amounting even to 10*l.*

Tralee, the capital of Kerry, is a neat town, with good open streets, and with many good houses. Its population in 1841 was 11,363; but this has been since lowered by more than 2000; the inhabitants, according to the census of 1851, amounting only to 8930. If, indeed, we were to enumerate the inmates of the workhouse, infirmary, and jails, we could raise the number beyond that of 1841; but to do this would be to give a false estimate of the population of this or any other town.

Tralee is prettily situated on the banks of the

small river Lee, from which it derives its name, and commands beautiful views of its own fine sea-bay, and of the mountains which surround it on all sides. It is connected with the head of the bay, or harbour, as it is called, by a handsome canal, which brings up vessels of 300 tons burthen into a small basin adjoining the town. The southern bank of this canal affords a very pleasant promenade, a mile or more in length, down to the harbour, which opens out in great beauty as we approach it. The screen of mountains that bound it on the south, rises in some points, as in the summit called Bantregaun, to the height of nearly 3000 feet, and the range that closes up to the eye its seaward opening is also bold and lofty.

There is a considerable trade at this port. At the time of our visit, there were only two small vessels in the basin, but several were seen at anchor in the bay. One of those was waiting for emigrants for Canada. Among the intended passengers our attention was attracted, among others, to a young woman and her sister, who, with their mother and some more sisters, occupied one of the small cabins in the little village at the commencement of the canal. We met the damsel returning from the town, and could not help admiring her neat dress and charming manner—to say nothing of her good looks. She wore one of the red tartan shawls formerly spoken of; her hair was neatly braided, and she had, of course, neither shoes nor stockings. The young woman was evidently a

favorite with the neighbours, many of whom were lounging about the canal bridge. "She was a good girl," they said, "and always nate and clane."

We had the little story of the young woman's house from herself and some of her friends. Her father, a blacksmith, had emigrated to Canada about two years before, and had taken his son, a little boy, with him. He resided in the town of Hamilton, and was now foreman in a large smithy, with no less than 3*l.* 10*s.* of weekly wages. He had already sent home 30*l.* to bring his daughters out to him. The other sisters and their mother would follow, as soon as the requisite means arrived; and it was even thought that the blacksmith's own mother would go out also, although she was upwards of seventy years of age.

It is curious to observe how the tide of emigration flows in different directions from different parts. Canada seems the favorite resort of the people of the Tralee district. It appears, by the emigration returns, that in 1850, all the emigrants that sailed from this port (354), were bound for Canada. From some other ports all the emigrants are for Australia, and from others, and the great majority, for the United States. Accident, at first, generally determines the destination; and the news of success, which is almost sure to follow, whatever be the place of exile, confirms the selection.

Immediately adjoining the town there is a park of some extent, belonging to the principal proprietor of

the town, Sir Edward Denny, which is thrown open partially to the townspeople, and altogether to strangers. It affords a pleasant lounge and agreeable walks; but it has no pretensions to extraordinary beauty.

Owing to a little incident which occupied my time during the evening, I was prevented seeing as much of Tralee as I could have wished; and my usual inquiries into some of the conditions of the inhabitants were circumscribed by the same circumstance. However I was able to visit one or two of the schools, though in an imperfect manner, and to obtain some information respecting the Temperance movement.

The Protestant girls' schools, under the supervision of the parochial authorities, and in connection with the Church Education Society, contained about 30 girls and between 60 and 70 infants. By the official Report of the Church Education Society for 1851, the number of girls on the books was 42, with an average attendance of 20; and of infants 84, with an average attendance of 50.

I paid a short visit to one of Erasmus Smith's Protestant schools: it contained about 50 boys, among whom there were two Catholics. The Scriptures in this school are read daily; and no objections appear to be made by the Catholic boys to join in their perusal.

As I met with several of these schools of Erasmus Smith in other parts of the country, and as they conjoinedly constitute an institution of great importance in the educational system of Ireland, it seems proper to put down the information I received respect-

ing them, imperfect as it is. In the first place, notwithstanding the great reasons Erasmus Smith has left for being remembered by Ireland, scarcely anything precise seems to be known about him there. My first informant, I believe the master of the Tralee school, said he was Oliver Cromwell's tailor. It is very possible he might have been so, although his operations relative to the schools named after him, did not commence during Cromwell's lifetime, the Charter of Incorporation being dated in 1668, ten years after the Protector's death.

There are other traditions handed down respecting him, and still lingering on the Irish estates left by him. Among these, the most prevalent and trustworthy is, that he was a London tradesman—some say a clothier; and almost all the accounts agree in making him an Army-contractor. The tradition further avers, that the educational bequests were by no means prompted by any public spirit or benevolence. There are two versions as to how the matter came about. First, it is said that Erasmus Smith had gained more by his government-dealings than he ought to have done, and that in order to save the greater portion of his estates, he consented to allocate the lands, whence his schools are supported, to certain educational purposes. The second account is, that Charles the Second and the Duke of York wanted money, and the device hit upon was to raise it (in some unexplained and apparently incomprehensible way,) by setting on foot a project for

founding a great educational system in Ireland. It is further said, that Erasmus Smith, to whom the conduct of the project was intrusted, went to work seriously, instead of treating the matter merely as a juggle; whereupon the King and Duke left the matter as it stood, and got out of the thing immediately.

Neither account seems to bear the sign of probability. It may, however, be well to add, that Erasmus Smith certainly left very large Irish estates behind him, other than those allotted to found the schools.

The Charter of Incorporation of the schools is dated in the year 1668. The original objects of this were to found four provincial grammar schools, and certain professorships in Trinity College, Dublin. The four grammar schools are at Drogheda, Galway, Tipperary, and Ennis, respectively. In process of time the funds increased, and then the governors founded a number of eleemosynary schools, on the footing of ordinary parochial schools.

The following are all the statistics I can obtain of these schools.

1. According to the parliamentary returns of September, 1826, they are thus noted:—

1. Schools exclusively belonging to the Erasmus Smith Foundation:

	Schools.	Scholars.
According to Catholic returns . . .	100 ...	7619
According to Protestant „ . . .	100 ...	7824

2. Schools partially supported by Erasmus Smith's Foundation:

	Schools.	Scholars.
According to Catholic returns . . .	13 ...	1187
According to Protestant „ . . .	13 ...	1263
Total according to Protestant returns . .	113 ...	8882
„ Catholic „ . . .	113 ...	9011

11. The following particulars, respecting the present state of these schools, I gathered from a gentleman in Ireland; but not being derived from official sources, they must be regarded only as approximations.

The schools, at present, are about 108 in number, that is, counting as two schools, each of those in which there is a boy's and girl's school, or about 84 in number, if we reckon each of such double schools only as one. The number of children educated in these schools I could not ascertain, but it was believed that they hardly averaged 50 each. They are what are termed in Ireland "Scriptural Schools."

The grammar schools are not eleemosynary; but the tenants of the Tipperary estate claim some privileges for their children, which, so far as I could learn, seem to be practically conceded, though the point remains in an unsettled state.

The "Blue Coat Hospital," in Dublin, is an institution founded, under royal charter, by Erasmus Smith. It feeds, clothes, lodges, and educates a certain number of sons of reduced citizens in Dublin.

The history of the Temperance movement in Tralee is nearly the same as we have found it elsewhere. Once 600 or 700 strong, its votaries have now sunk down to about a tenth of that number. There were once two Temperance Halls, and there is still one, though it now has only 40 members remaining out of 200. There is a Benefit Society

connected with the Hall, but it is not imperative on the ordinary members to belong to it. These latter pay 2*d.* weekly, and the Benefit Society's members an additional penny. Some of the priests are members, and administer the pledge. Five newspapers are taken in, and they have some books.

Tralee, like all the county and other considerable towns in Ireland, has a large proportion of newspapers published in it, namely, four. Each political party has usually its own paper, and sometimes more. This would seem to be the case at Tralee.

The little incident above referred to as interfering with inquiry, was the loss of a book seven or eight miles from Tralee. It is here mentioned on account of the singular kindness and zeal shown by all acquainted with the fact, to recover the missing article. Among other expedients proposed was, "publication from the altar," by the priests on Sunday, a measure which seems commonly practised on like occasions. The people in the village near which it was lost proposed this mode of advertisement, and most kindly volunteered to make the loss known to the priests of more than one of the neighbouring parishes. One of the priests of the chapel in Tralee was spoken to by the loser, and he at once acceded to the request to "publish" the loss in his chapel.[1]

There is a very handsome English church in Tralee, and two Catholic chapels of large size, besides Meeting-houses belonging to several other

[1] The book was ultimately found, and safely transmitted to London.

Protestant sects. The New Court-house, like all the modern buildings of the kind I have seen in Ireland, is a handsome Grecian structure of hewn stone.

The proportion of Protestants to Catholics in Tralee is considerable, and there seemed to me somewhat more of hostile warmth than common between the different sects. I met with a very bitter little Puritan shopkeeper of the Independent class, who fiercely denounced all sects but his own, and hardly spared it. He repudiated the notion of any form of public payment for the clergy of all denominations, and reflected severely on his half-brothers the Presbyterians for consenting to accept the *Regium Donum*. Tried as his country had lately been by pestilence and famine, he was not satisfied, but was looking forward, with a sort of satisfaction as it seemed, to some new chastisement from Heaven of a still more terrible character, and more proportioned to the nation's wickedness. It was frightful to hear the skinny old man pouring out his denunciations in his quiet, cool, but earnest manner. He was by no means mad; but he was worse; he seemed to have drawn gall instead of milk from the religion of Love.

As I have not noticed it before, I may here remark, that the term *Protestant* is, in Ireland, universally applied to the members of the English Established Church only, the other sects being always denominated by their particular names. The

population of any place is never said to consist of so many Catholics and so many Protestants, but of Catholics, Protestants, Presbyterians, &c.

We left Tralee at 10 o'clock by the coach for Tarbert on the Shannon, which we reached at half-past two. The country through which we passed is very similar to the district we travelled the day before, and possesses no feature of interest. We stopped a quarter of an hour at Listowell, not to change horses, for none could be found, but to rest them. Rest, one of them at least had surely need of, as we learnt from the coachman that the poor beast had yesterday gone from Tralee to Killarney and back, a distance of forty-two Irish miles, and now he was on his way from Tralee to Tarbert (and which he reached not only alive but in a gallop), an additional distance of thirty-six, or rather of thirty-eight, to the place of embarkation! This was only one of many instances during our journey where we found the horses most unmercifully worked. The excuse always given for this was—the great increase of travellers this year.

Listowell is a neat little town on the banks of the river Feale, and is entered from the north by a very handsome bridge across its river. The population in 1841 was 2598, and by the census of 1851, 2115. The ruins of the old castle of Listowell present a very fine appearance as you enter the town, and there is a smart new English church in the small central square. This church, we were told, had a

very small congregation, as might be expected from the small relative proportion of Protestants in the town. According to the enumeration of 1834, the whole parish contained only 153 Protestants, while there were in it 5125 Catholics. There is a Protestant school in it, however, in connection with the Church Education Society, which in 1851 had 30 children on its books.

Tarbert is a small place, having a population of 1024 in 1841, and of 996 in 1851. It is prettily situated at the inner extremity of a small bay of the Shannon, called Tarbert Bay; and as this exactly fronts the large bay of Clonderalaw, which runs a long way into the country on the other side, the town thus commands a wide expanse of this magnificent river. It is a neat-enough looking place, with its church, chapel, bridewell, police-station, and schools. The hotel is small, but will accommodate the passing traveller tolerably well. In September, 1850, the National Schools contained 195 boys and 123 girls.

The pier at which the steamers touch, in their passage to and from Limerick and Kilrush, is a long mile from the town, the road to it winding round the western borders of the little bay. In the vicinity of the pier there is a small neat battery and also a Coast-guard station. We had to wait some time for the arrival of the steamer from Kilrush, and did not leave the pier until about four o'clock.

The steamer was of good size, and with the addi-

tional supply received from Tarbert, the number of passengers was very considerable. Our speed was not great, owing, no doubt, in great part to the nature of the fuel, which consisted exclusively of turf; but we reached Limerick in about four hours.

As the weather was very fine, our voyage up the Shannon was extremely pleasant; but we were rather disappointed in regard to the beauties of the scenery through which we passed. The banks of the river throughout are comparatively flat, or at least low, consisting mostly of cultivated land, sloping gently upwards from the shore, but scarcely ever rising to an elevation that could be named hilly. Here and there are seen gentlemen's houses with their wooded demesnes around them, and occasionally an old ruin; but the shores could hardly ever be said to exceed the limits of simple beauty, and preferred no claims to either the grand or picturesque. The case, however, is a good deal altered when the eye combines the littoral landscape with the river. No one could contemplate this grand mass of water, sweeping calmly and silently onwards—its broad expanse widening out, at intervals, into rounded bays —its glittering bosom here and there darkened by a rocky islet or brightened by a passing sail,—and all set, as it were, in the gentle slopes of its cultivated banks,—without feeling that he looked on something more than mere beauty, or, at least, on beauty heightened and sublimed by the associated ideas of majesty and power.

The river Shannon is, indeed, remarkable in many ways. Its length and its size are, I believe, unexampled in any island in Europe of only similar extent. From its source in Lough Allen to the sea it measures 239 miles in length, and passes through no less than ten counties, and is navigable to within five miles of its origin. For such a great length the amount of its fall is exceedingly small, being less than 150 feet; consequently its current is very slow and often imperceptible. In passing up to Limerick we saw but few ships; but we passed a good many large boats, laden chiefly with turf, and we found a good number of ships in Limerick harbour.

CHAPTER VII.

LIMERICK.

On arriving at Limerick we put up at Cruize's Royal Hotel, a very large and complete establishment, certainly one of the best in Ireland. Mr. and Mrs. Cruize are Protestants, and the only Protestants in the house—a pretty good indication of the proportion of the two religions in Limerick. We found the house very full, but we were, nevertheless, well accommodated in every way.

Limerick is a large city, situated principally on an island, formed by the Shannon. Its population, at the last census, in 1851, exclusive of the inmates of its workhouses, hospitals, gaols, &c. (amounting in all to 4487) was 48,961, being an increase of only 570 since the census of 1841. The town is usually divided into the old and new town, and the former is subdivided into English and Irish Town. There is a remarkable difference between the old and the new portion of Limerick, the former containing, if not mainly consisting of, poor streets and low village-like houses, some of them of the meanest sort; the latter presenting many very handsome streets of elegant houses, and squares and public buildings,

placing it on a par with any town of its size in Ireland.

In the old town, particularly the portion of it called Irish Town, the population consists chiefly of people of the labouring class, who exhibit in their persons, and still more in their houses, marks of great poverty. Some of the cottages into which I looked were scarcely better, as to furniture and cleanliness, than some of those I have already noticed in the smaller towns and villages; but I had not the opportunity of examining, with any degree of minuteness, into the actual economical position and social relations of their inmates. As it was Sunday, I probably saw them at their best; but I am unable to give even a solitary illustration of their condition by recording the humble history of a household.

Limerick contains one whole parish, and portions of seven other parishes within its bounds; it consequently exhibits a large share of churches and chapels.

The Cathedral is an ancient structure of considerable size, and possessing, I believe, some features of interest to the antiquary. To the common observer, however, it is, in its exterior, clumsy and heavy, and in its interior, sadly disfigured by being transformed into a modern Protestant church, with its dense array of pews and partitions to ensure comfort to the congregation.

Being now in a large city in one of the most Catholic districts of Ireland, I was anxious to take advantage of the opportunity afforded by Sunday, to

observe the general mode of proceeding at some of the places of public worship. I was curious to see in what respects the practices agreed with and in what respects differed from those witnessed in the Catholic countries on the Continent. My experience in Ireland, hitherto, had certainly been almost entirely that of a man travelling in a Catholic country; so small a portion of the whole field of observation did the Protestant element seem to occupy: and I think it will be admitted that the particulars about to be stated sufficiently attest that this decided Catholic character assumes even a still more striking aspect when presented in its Sunday dress.

In transcribing the following memorandums I shall, as usual, preserve the character of a mere observer and narrator, or, at most, shall deviate only from this character so far as to remark on matters that may seem to have an immediate or important bearing on the social relations of the people. I profess, in these pages, to have nothing whatever to do with points of religious doctrine or religious practice, simply as such.

I visited two of the Catholic chapels, St. Michael's and St. John's, both in the morning and afternoon, during the time of service. Though they were large, I found them not merely crowded, but literally crammed with people in their interior, and every passage and doorway so completely filled, as to connect the living mass within, with a similar though smaller mass without; indeed, the chapel-yard, in

both places, was half-filled with people. In the interior, not merely the benches around the walls (of which there seemed only a single row) but the whole floor was packed as close as it was possible for persons kneeling to be packed.

It was a striking sight, and not a little touching, to see those children of poverty at their devotions; kneeling, crouching, many stretched at full length upon the ground, as if dead; others striking their breasts, or holding up their hands fixedly in the air, or counting their beads; and all uttering their responses in the most earnest tones,—all apparently in that profound absorption of the faculties, which indicates utter oblivion of everything external. Many children were present, and exhibited as much fervour of devotion as their seniors. A few of the women had books, more had rosaries, but the majority had neither.

No one, I think, could have looked along the mass of bowed-down heads and prostrate bodies, that filled the floor and court-yard of that humble chapel, all bearing in their dress and general appearance the sign and superscription of the life whose lot is poverty and privation, without deeply sympathising with the scene before him, and without acknowledging that, in the form of Christianity here professed, as in any and all its other forms, the weary and the heavy-laden among its votaries can find the rest and the relief which the same grand scheme proffers alike to all.

On entering the chapel-yards of St. Michael and St. John, I was struck at the sight of a huge wooden cross, full twenty feet high, raised in the open air, at some distance from the chapel, on a small platform of stone a few steps in height. The cross was perfectly plain, being formed of solid square pieces of pine-wood, simply planed. That in the church-yard of St. Michael's contained the following inscription, engraved on a metal plate:—

INDULGENCES ANNEXED.

1st. An indulgence of seven years and seven quarantines, by reciting, with a contrite heart, seven Aves in honour of the seven Dolours of the blessed Virgin Mary (may be gained every day).

2d. A plenary indulgence to be gained in any of the last three days of the Mission.

3d. An indulgence of three hundred days as often as we recite five Glorias in memory of the five wounds of our Lord Jesus Christ.

4th. A plenary indulgence—first, on the day of the erection of the passion cross, or on the anniversary thereof; second, on the 3d day of May, the Feast of the Finding of the Holy Cross; third, on the 14th day of September, the Feast of the Elevation of the Holy Cross, or on the Sunday next after these two days, by receiving the Sacraments of Penance, the Holy Eucharist, and praying in some church for the intention of the Holy Father the Pope.

(Signed) J. Prost, *Superior.*

To the Rev. ——.

Around this cross, and also around that at St. John's, I found the people congregated in large numbers, all on their knees saying their prayers and looking devoutly towards it. A great many, also, in going into church and out of it, stopped for a brief space before the cross, for a like purpose. All,

when their prayers were finished, walked up to the cross and kissed it on their knees most fervently.

Without at all referring to the general question of the authority on which Indulgences are granted; or to the still more important consideration, of their probable or actual influence on the social and moral conduct of those who take advantage of their provisions (though the latter point would not be altogether foreign to one of the objects of these pages;) I was naturally desirous of testing the knowledge of these poor people respecting the meaning and object of those here offered. Accordingly I questioned several of the visitors to the chapel on the subject. I received answers somewhat different; but all markedly and strongly against the vulgar notions that they are indulgences or covers for the future commission of sin, or unrestricted pardons for sins already committed. One of the lay officials at the chapel said the prayers and indulgences are modern commutations of the ancient penance inflicted as temporal punishments for sins, such as scourging, fasting, &c. Another explained them, according to the more common notion, as representing the remission of so many days of purgatorial infliction in the other world, for sins committed in this. These explanations, I am given to understand from high Catholic authority, are both right: they seem, at least, to be in accordance with those given by some of the Irish Catholic Bishops when examined in 1825 before the Parliamentary Commission. On that occasion, Dr. Doyle

said:—"A person who may have offended against God or his neighbour, having done everything in his power to satisfy for his fault,—by gaining an Indulgence is thereby assisted and relieved from such temporal punishment as God, in his justice, might inflict upon him, either in this life, or hereafter in purgatory previous to his admission into heaven."

It was satisfactory, so far, to learn that the class of persons most likely to be misled by such obscure and perilous doctrines, seemed not to go further in their notions, than they were authorised by the teaching of their superiors.

On inquiry I found that these crosses had been erected in commemoration of a mission of priests, belonging to the order of Redemptorist Fathers, who have an establishment at Clapham (London), and where they have made themselves so notorious by the incessant ringing of bells in their church of "The Immaculate Lady of Victories," to the no small annoyance of their less musical neighbours. It would appear that one of the special offices attaching to this order, is that of visiting Catholic parishes or districts, to revive, by their preachings and ministrations, the languid faith of the people. The erection of crosses (Mission Crosses they are called) and the granting of Indulgences, are part of the means adopted by them to effect their object. It was in June of the present year (1852) that the Mission visited Limerick, and I was told by one of the priests that the result was almost marvellous on the minds

and conduct of the people. Since then, they said, the zeal and devotion of their flocks had been singularly strengthened, and the attendances at mass and at confession greatly increased.

I also questioned some of the people as to the act of apparent devotion they paid to these crosses; but they all denied regarding them in any other light than as mere symbols,—never considering them as, in any degree, the objects of worship. The priests said that the object of erecting them was to commemorate the visit of the missionaries, and that they might serve as additional visible memorials of the Saviour, prompting to devotion.

To complete my theological references, I may as well here add that, among my inquiries as to the religious doctrines and belief of Catholics of the humbler classes, here and elsewhere, I did not forget the subject of the Virgin Mary; and I am bound in honesty to state, that I never met with one, even the humblest and most ignorant, who did not deny that they worshipped her as they worship God in the Trinity. They said they venerated her as higher and holier even than saints and angels, but prayed to her only to pray for them or intercede for them with her Son.

At the different doors of the Roman Catholic Chapels there were men stationed, with small boxes attached to long handles, for receiving the voluntary offerings of the people as they went in and out. I remarked that only a small minority of the congre-

gation put anything into the boxes, and this was only halfpence or pence. I saw no silver. I was told by the principal collector, and also by one of the priests, that the whole sum collected at all the services during the day (five or six I think) in one of the chapels, did not amount to more than thirty or forty shillings. Such collections at the doors of chapels are, I believe, commonly made for the repairs of the chapel itself, or for the relief of some very distressed person; at least, this I understood to be the case in country parishes. I believe, however, that in the present case, the collection went to the support of the officiating priests, and a wretched support it was, being not more than fifteen shillings weekly for each.

At one of these chapels there was a large open cask placed outside in the middle of the court, and another in one of the corners of the chapel itself, filled with holy water, out of which a great many persons (chiefly women and children) before leaving, filled small jugs and bottles to take home with them. The fountain in the interior was presided over by a gaunt-looking genius, a very ragged cripple on crutches, whose voluntary office seemed to be, like that of the priests of old, to give an additional sprinkle and blessing to all that approached it:

> "Idem ter socios pura circuntulit unda,
> Spargens rore levi et ramo felicis olivæ;
> Lustravitque viros, dixitque novissima verba."

He was so profuse of his lustration in my own case,

that he almost blinded me, probably wishing thus to repay the small bounty I had bestowed upon him.

I asked some of the women who were carrying off the bottles of water, what was their object in doing so, and was told that the precious drops were to be sprinkled over their houses and furniture, and such members of their household as had not attended chapel themselves. I presume these reservoirs had been sanctified by the Redemptorists at their recent visit, as I do not think it is customary to provide such a wholesale stock of the material on ordinary occasions. In the country chapels, casks or tubs of holy water are provided at the festivals of Easter and Christmas, and the contents are carried off by the congregation as in the present instance. The following are the more common uses to which the water is applied in private houses:—1, during prayer, in the ordinary ceremony of making the sign of the Cross; 2, sprinkling it over the members of the family, by the head of the house, before going to bed; 3, sprinkling the beds before lying down; 4, it is also occasionally employed in sprinkling cows and pigs when sick, and (it is said) in sprinkling potato-gardens with the hope of averting the rot. On questioning some of the poor people making use of such lustrations on sick animals, as to the design and purpose of the practice, I could get no more definite reply than "that it was supposed to be very good in such cases." It never came to my own knowledge

that the sprinkling was extended to the potatoes, but I see it publicly so stated as a well-known fact

In a preceding page I have said that, in this work, I profess myself to be a mere observer in things religious, unless the things observed should appear to have some influence on the social position of those concerned with them. Now, I think some of the proceedings above mentioned come into this exceptional category, and are therefore fair subjects for remark.

No one, I suppose, need object to the simple ceremony of sprinkling the face or breast while making the sign of the Cross, any more than to numerous small forms and ceremonies used in Protestant churches, which are purely symbolical, and involve no irreverent or degrading convictions. But the case seems different when the water is employed to lustrate extraneous things, inanimate or animate; more especially as the act would seem to be accompanied by the belief that there is in the water itself, or in the act of sprinkling, some conservative or restorative virtue against the common accidents or incidents to which such objects are liable in the ordinary course of nature or time. At least, in talking with several of the poor people, I could not elicit a distinct statement that this was not their belief.

No intelligent Catholic I know, whether priest or layman, does believe that such sprinkling can, by itself, effect the desired conservation; it would be an insult to their reason to suppose them capable of

doing so: but this is not enough: reason and common sense seem to require that a like belief shall be generally entertained by those having recourse to the practices. If the ceremony is symbolical and so innocent, let there, at least, be fixed in the minds of those adopting it, a strict and indissoluble association between the material thing and its actual significance.

One of the priests of St. John's told me, after service, that there might be perhaps 3000 persons in the chapel and its court, the parish itself (St. John's) containing probably from 12,000 to 15,000 Catholics.[1]

As I left the chapel, I looked into the beautiful Protestant church of St. John's, built close by the chapel gate. It was impossible not to be struck with the great contrast between the two establishments. In the church, every thing was new, neat, clean, and in the highest order, and the congregation (tolerably numerous) comfortably arranged in pews and on benches, all neatly, and many of them genteely dressed. One could hardly believe that the two congregations could belong either to the same Irish people or the same Christian religion.

It was impossible, also, not to imagine that the perpetual presence of this brilliant church, with its proud tower overlooking all around, planted, as it is, at the very threshold of this humble and dingy

[1] I see by the census returns that the population of St. John's was 12,775 in 1841, and 12,815 in 1851.

chapel, must have somewhat troubled the human heart of the poor priest as he passed its doors, day by day, in going to and returning from his ministrations to his ragged flock. If such were the case, the grosser feelings of earth still remaining in his heart would not be much soothed by the consideration which mere suggestion or association would force into his mind—that the Incumbent of that church, perhaps an alien to the soil, was in the enjoyment of the whole revenues of the parish, whatever they might be,[1] while he, the legitimate follower of those who, out of veneration for the religion he professed, had created these revenues, was almost an outcast in his own land, was, at the very least, a lowly man struggling with poverty, and dependent for his daily bread on the wretched bounty of those still poorer than himself. If thoughts and degrading comparisons like these, and feelings yet fiercer and bitterer, did *not* come into the good man's mind, I can only say that he must be a singularly perfect disciple of that religion of Suffering and Love, which he and his brother of the Church alike profess to teach. And I will add, that while the same contrasts suggesting the same feelings, continue to exist glaringly in every parish, nothing short of the actual practical prevalence of

[1] It so happens that St. John's, being a vicarage without tythes, is a very poor living; but out of the thousand parishes of Ireland, many hundreds will be found which supply, in full measure, the contrast of wealth and poverty of the professors of the two religions, which is here assumed.

such Christianity as was taught and practised by Jesus Christ himself (with abnegation of self and abolition of many of the natural feelings) can ever bring poor weak humanity—whether in priest or layman—to look on the past of Ireland with patience, or on the present with resignation and content. Political economists and politicians may argue and theorise; religionists may preach and plan, and build castles of idle hope in the air; but while human nature continues to be the human nature that has existed from the beginning of history, and such as we know it now, never can there be tranquillity and peace in Ireland, or that brotherly love which should unite children of the same soil, while the conditions which now characterise the two churches, continue to exist.

Before this consummation, so devoutly to be wished, can arise, one of two things must happen: either there must be one sole predominating religion, or the rival religions must be put on precisely the same footing. Of these two alternatives, the one cannot be forced, and is not likely to ensue naturally or spontaneously for centuries; the other may be effected at once, by an Act of Parliament. It is for the friends of England as well as of Ireland, it is for a legislature which has regard to human nature as well as to political and ecclesiastical dogmas, to decide—*which* of these courses shall be adopted.

One of the priests of St. John's was kind enough to take me to the House of the Institute of the Christian Brothers, who may be said to take into

their hands almost all the education of the Catholic boys in Limerick. There are twenty of these Brothers in Limerick. They are not priests, but a sort of lay monks, vowed to celibacy, to poverty, to obedience, and to teaching. They seem most devoted to their vocation, directing all their energies and most of their life to instruction. It is their rule to rise at five in the morning and to go to bed at ten, and to devote eight hours daily, (from nine to five,) to the schools.

These Christian schools, as they are called, are not in connection with the National schools, but they take their place in Limerick. They are also occasionally inspected, and the children examined, by the Inspectors of the National schools, but not officially; and the intelligent Director is very desirous of having the schools visited by as many strangers as please to do so. Beside three schools attached to their own house, the Brothers have five other schools in Limerick, containing, in all, about 2000 pupils.

These schools are supported by some funds belonging to the Brotherhood, (derived chiefly from legacies,) by two annual sermons preached on their behalf, and by donations solicited by the brothers from house to house. In this last part of their labours, I was much pleased to hear them cheerfully acknowledge that they were supported as well by Protestants as by Catholics. They have a few Protestants scholars in their schools; and they exact a halfpenny a week from the whole; but a great

many cannot pay this, and a considerable number even receive a gratuitous meal at the schools. The Brotherhood have their own special educational books, some of which are of a very superior kind.

The principal establishment of the Christian Brothers in Limerick—that which I visited—seems to be the model school of the district, and evidently possesses every requisite for a complete education in all ordinary points of knowledge. It is under the direction of Mr. J. P. Welsh, a gentleman and a scholar. The teachers are all men of learning as well as piety; and by their singular zeal, and their devotion to the cause in which they are embarked, succeed wonderfully in carrying out all the objects of the Institution. In the model school they have excellent accommodations, and possess a good collection of maps, plans, models, and mechanical apparatus.

The following statement shows the different branches of education taught at these schools, and gives, in round numbers, the proportion of scholars engaged in each kind of study at the time of my visit. Among the 2000 boys, 200 are learning geometry; 300 architectural and perspective drawing; 150 mensuration; 20 surveying; 50 algebra; 100 globes; 150 mechanics; 1500 arithmetic; 800 English grammar; 900 geography; 150 book-keeping; all—reading, spelling, and writing.

This admirable Institution of the "Christian Brothers," or "Brothers of the Christian Schools," as they are properly called, and which is spreading

so widely over Ireland, deserves some further notice here. These schools were first projected and instituted in France by a man of singular worth and piety, a priest, by name Jean Baptiste de la Salle, who was born in the year 1651, and died in the year 1719. The Institute of the Christian Brothers was raised by the Pope to the dignity of a religious order in 1725; and from this time the Brothers continued to spread their schools, with unabating zeal and singular success, not only throughout France, but throughout many other countries. Their Institute was completely overthrown during the great French Revolution, and the remaining brothers had to commence their labours anew after its storms had subsided. In about forty years thereafter, viz. in 1842, their labours, in France alone, showed the following results:—Number of Establishments, 326; of Brothers, 2573; of Novices, 451; of Schools, 550; of Scholars, 148,746.

An Institution on the same general plan, but unconnected with that in France, was set on foot, early in the present century, at Waterford, by a gentleman of the name of Rice. The schools were opened in 1804; and between that time and the year 1817, they had extended to several towns in Ireland. In the year named, the Irish Institution adopted the constitution and the name of the French Society, but without any other connection with it; itself being established as an independent Institution by a brief of the Pope, of date 1820.

The Institute, as existing in these countries, is

governed by a chapter, consisting of a Superior General, the Directors or Superiors of the Houses, and the Visitors for the time being. Mr. Riordan is the present Superior, and resides, with his two assistants, at the Model Schools in Waterford. The Visitors are Brothers nominated to visit the schools as Inspectors. Some of the Brothers are termed Servitor Brothers; their special duty being to superintend the domestic affairs of the establishment. The Institute has at present in Ireland 92 different establishments, with 82 schools, containing upwards of 10,000 scholars. The Society has also five establishments in England, embracing twenty-five schools.

The following extracts from a little work, published in 1843, gives, I believe, a faithful report of the devoted labours of the Brothers themselves, and an exact outline of the kind and quality of the instruction communicated at their schools.[1]

"A brother of the Christian Schools voluntarily makes sacrifices; he consecrates himself to God in a profession wherein he renounces all the goods of the earth, the most legitimate enjoyments, his own will, and himself. He makes these sacrifices not to procure himself any temporal advantage; the most pure and perfect disinterestedness guides his conduct. He devotes himself, not for a moment, but for life, to laborious, humbling, and uninviting duties. His great object is to be useful to the poor children of whom he has the care; to form them to Christian and social virtues, to render them happy by his instruction, advice, and good example, without disgust at their rudeness, indocility, inaptitude, or the faults inseparable from their age! He suggests to them the means of preserving themselves from the corruptions of the world; of lessening the evils of life by the solid consolations found in religion; and he does all this every day of his life with the most affectionate charity.

[1] Life of the Ven. J. B. de la Salle, &c. 8vo, Dublin, 1843.

"The knowledge communicated in the schools embraces not only reading, writing, arithmetic, grammar, geography, book-keeping, but also an acquaintance with such branches of mathematical science as are suited to the taste and talents of the pupils, and to the stations of life which they are destined to occupy. Geometry, mensuration, drawing, and mechanics, become special objects of attention.

"The ordinary reading lessons are made the means of communicating much useful information on every subject within the sphere of youthful intellect, as the interrogatory system is brought into full practical operation. Grammar, geography, and lessons on objects, are to a certain extent given simultaneously. Regular lectures are given each day to the children, on the various subjects they are learning; and some of the more advanced scholars are trained to the delivery of such lectures. Thus the three methods of instruction, simultaneous, mutual, and individual, are daily brought into operation in the Christian Schools.

"But it is to the communication of religious knowledge that this Institute is chiefly devoted. To this great object, the members direct their best energies. They look upon it as their principal concern: the one for which chiefly, under God, they have been called into existence; and though they are careful to impart a knowledge of everything that can tend to their pupils' temporal advancement, yet the knowledge of religion, and of the duties it inculcates, are the objects to which their minds and hearts are most particularly directed. For this purpose, prayer is said at the opening and close of the schools; the presence of God is recalled at the end of every hour; the catechism is repeated, and regular catechetical instruction given every day."

Besides the schools of the Brothers, there are, in Limerick, several other Catholic schools, attached to nunneries, some of which are in connection with the National Board. I regret that my time did not allow me to visit these schools; but the following table, extracted from the last Report of the National Board (18th Report for 1851), shows the great extent of the educational system in Limerick, even exclusively of the numerous Protestant schools in connection with the Church Education Society, the Sunday School Society, &c.

NATIONAL SCHOOLS *in* LIMERICK, *with the number of Children, on the 29th of September,* 1851.

Schools.	Boys.	Girls.	Total.
Villiers	70	69	139
Percy Square	—	451	451
Sexton Street	—	452	452
Ditto Infant	—	452	452
Ditto Preparatory	—	363	363
St. John's	—	427	427
Ditto Infant	—	417	417
Ditto Industrial	—	100	100
St. Mary's Industrial	—	120	120
Adult Evening	48	—	48
Saints Mary and Munchen	—	344	344
Ditto Infant	—	312	312
Saints Peter and Paul	110	80	190
	228	3587	3815

There is an anomaly here which will strike every reader, namely, the marked disproportion in numbers between the girls and boys in the schools; there being only 228 boys to 3587 girls. But the fact is, that nearly all the school-going boys in Limerick are with the Christian Brothers, and consequently are not accounted for in these Reports; the Brothers' schools, as already stated, not being in connection with that establishment.

The union workhouse in Limerick, like all the others we have yet seen in the country, is a very handsome, large, and well-arranged building. It is built on an open, airy space, some distance out of

town. We found it throughout remarkably clean, and the people, particularly the children, healthy looking, and all decently dressed in the neat workhouse uniform. This is a large union, and there were in the house at the time of our visit, 3856 inmates, among whom there were only twenty-five Protestants. The following table shows the total number and qualities of the inmates, on the same day of the month (August 23d), during the last three years:

Year.	Men.	Women.	Boys.	Girls.	Total.
1850	794	2000	1062	1332	5188
1851	687	1655	913	1245	4500
1852	549	1309	895	1103	3856

This statement, supplied to me by the very intelligent master of the house, together with the following taken from the Commissioners' Report, shows the progressive decrease of pauperism in the district. I think, however, the decrease is still less conspicuous here than I found it elsewhere:—

	Numbers Relieved.	
Years.	In-door.	Out-door.
1849	21,455	25,537
1850	19,831	9,094
1851	17,855	502

No out-door relief is now afforded.

I found the diet sound and palatable, of the usual farinaceous kind (without potatoes), and in the ordinary scanty proportion. The following is the

dietary for healthy men :—*Breakfast,* eight ounces of Indian meal, made into stirabout, with half a pint of new milk. *Dinner,* sixteen ounces of bread, made of Egyptian flour, and a quart of vegetable soup.

The number of emigrants sent out by the Union during the three years above named, was only 107, and they all went to Quebec, except three.

I neglected taking a note of the statistics of the schools in this workouse ; but the following authentic statements from the last two Reports of the Board of National Education, with which they are in connection, will supply what is wanting :

Year.	Boys.	Girls.	Total.
1850 (30th September)	802	422	1224
1851 (29th September)	830	830	1660

The cause of Temperance is still well supported in Limerick, although the organised system of Father Mathew has fallen off greatly—even here, the scene of the Father's earliest labours. There are, however, four Temperance Halls still in existence, but I could only ascertain the numbers belonging to one of them. This Hall I visited. It is a very large room, like an assembly-room in an English country town,—lighted with gas, and adorned with paintings and prints appropriate to its destination. Among others, it contained a large oil-painting of Father Mathew administering the pledge, as well as por-

traits of himself and the presidents of the society. This particular Hall or society once numbered 1100 members, but its present number does not exceed 300. The members have a library, and take in newspapers, but do not admit any discussion or disputes on politics. There is a benefit society connected with the Hall, to the support of which one half of the weekly contribution of twopence is devoted. In the winter the members give *soirées* occasionally to their male and female friends. All the members must take the pledge, which is administered by the priests. Dismissal always follows a breach of the pledge; but the rules admit the return of backsliders on proof of reform.

I was taken to this Hall by the master of a small spirit-shop who lived next door. He was himself a strict Teetotaller; but he could not be accepted as a member of the Hall on account of his vocation, which prevented him taking the pledge: this not only binds a man not to drink himself but to *discourage* drinking in others; a prohibition rather stringent to be submitted to by a vendor of intoxicating drinks. It is, however, a curious fact that, in my inquiries, I always found a large proportion of Teetotallers among the classes most exposed to the temptations of strong drink, as innkeepers, spirit-dealers, hostlers, and car-drivers. I accounted for this fact on the principle that these persons having personally proved the evils of intemperance, abandoned the practice from conviction of its sad

consequences to themselves; and found it requisite to have some extraneous aid, such as the pledge, to keep them in the right path. I found that there was no restriction of members on the score of religion in these clubs; but I did not learn the proportion of Protestants in any one.

All Sunday evening, and as late as nine or ten o'clock, the main street of the city (George Street) was crowded with people promenading from one end of it to the other, just as we see in foreign countries. The evening was calm, soft, and beautiful; everybody was well-dressed; many of the women were good-looking,—some very handsome: and the scene altogether made one think of that fair southern land whence, in old times, these western shores of Ireland are said to have derived, at once, commercial wealth and civilisation, and the hereditary treasure of personal beauty. At any rate, it was felt by the visitors from the sister isle (and there were many who mixed in this agreeable promenade), that they were no longer in a country where either Puritanism or an over-strained regard for Sabbath observance (as it is called), interfered with that rational and innocent relaxation which the *Sabbath* was surely intended to bring to week-day labourers of all degrees. In this and some other cases also, the spirit, or rather perhaps the traditions and traditional practice of the Catholic Church, are more favorable to wholesome liberty and health than is even the Reformed Church. It is agreeable to be able to pay this compliment to a

Church which certainly has to answer to human reason for more than one institution of unnatural severity.

In the more rural districts of Ireland, the relaxations of Sunday among the common people, often go much beyond this mere taking-the-air in a promenade; but they are still only additions to—not substitutes for—a very rigid observance of the religious duties of the Sabbath in the earlier parts of the day. Every one in the village is expected to attend chapel, at least once, every Sunday, and this is a duty rarely neglected. For the enforcing this duty, as of so many others, the confessional supplies both knowledge and means. Absenteeism from mass being a sin, must be confessed; being confessed, it is reproved or punished, and so amended. But the devotion of the entire day to religious purposes is not enforced. The afternoon may be given up, and is usually given up, to innocent amusement of any kind. When the amusement degenerates into impropriety or vice, it is reproved and checked by the priest. Thus, dancing to the sound of the fiddle or bagpipe, is common on Sunday afternoon, in any roomy apartment that may be obtainable; but if any whisper of wrong-doing there, come to the ear of the priest, he denounces the whole thing, or, at least, the guilty individuals; and the indulgence is either withdrawn for a time, or the offending party bears the punishment for the whole.

Without claiming for the labouring-classes in

England indulgences of this kind on the Sunday—which are, indeed, foreign to their habits and inclinations—surely we may claim for those of them, at least, who reside in large towns, the privilege of seeking for relaxation in the open air of the country, whether carried thither by land or by water, by omnibus, boat, or rail. It is truly at once humiliating and melancholy to observe—in these later years, when we might reasonably expect a more philosophical consideration of such subjects—that there is a growing disposition among the clergy and the upper classes generally in England, and still more, in Scotland, to curtail such simple and natural enjoyments of the poor on their only holiday, Sunday. To say nothing of the necessity of such relaxation on the score of mere bodily health, the advocates of this system seem entirely to overlook that principle of man's nature, which renders the occasional remission of activity necessary for the perfect exercise of all voluntary functions, and, most of all, the functions of the brain.

Everybody who has had anything to do with the instruction of others, or who has ever attempted the acquisition of knowledge in his own person, is fully aware of the great benefit derived from occasional interruptions in the course of study, and knows that progress is positively retarded by over-long persistence in mental exertion. Religious exercises and study form no exception to this general rule; overdone they are ill-done. The brain is just as apt to

be exhausted, and the thoughts to become weakened and confused, in religious pursuits, as in any other mode of mental occupation; and the results will be just as inadequate and unsatisfactory in the special category referred to, as in any form of secular study. A jaded and muddled mind can no more do justice to religion than it can to any profane subject.

The same parties also persist in ignoring the fact known to all others—that the great majority of the working classes of large towns will *not* attend church more than once, if so much, even if constrained to remain, during the whole Sunday, within the circle of their weekly labours; so that the cause of religion would be no gainer under the restrictive law contended for; while the subjects for whom it is proposed to enact it, would be deprived of the most precious opportunities of improving their bodily and mental health, and so adding to their happiness, through the indispensable medium of air, exercise, and relaxation. On the contrary, both religion and morals, and, consequently, society at large, would be positively great losers thereby, inasmuch as both reason and experience assure us, that the temptations to sottish indulgence of every kind, leading to vice in all its forms, would be infinitely greater in the state of constrained idleness and listlessness into which the poor must necessarily be thrown, in the case supposed, than they can be amid the inspiring, active, and healthy excitements which, to a smoke-

dried citizen, are the spontaneous and necessary results of a rural excursion.

Few schemes, I venture to affirm, have ever been broached more false in principle or calculated to be more injurious in practice—nay, I should think, less in harmony with the profoundly tender and merciful views of human nature, promulgated by the great author of Christianity himself—than that which would forge additional chains, over and above those necessarily incidental to their lot, to keep in perpetuity the children of labour within the walls of their great civic prisons. It is to be hoped that no British legistature will ever be found so indifferent to the claims of humanity, as to sanction any measure that could lead to so disastrous a result.

CHAPTER VIII.

THE SHANNON—ATHLONE—GALWAY.

Having decided on reaching Galway through the round-about tract by Athlone, rather than by the more direct course through Ennis, chiefly on account of the attractions of the Shannon navigation which the former course yielded, we left Limerick early in the morning to join the steamer at Killaloe, about twelve miles distant. The intermediate portion of the Shannon is not navigable on account of the shallows and rapids with which its bed is here beset, the fall of the river within these twelve miles comprising more than one half of the whole fall from its source to its termination.[1]

The first portion of the country between these two towns is well cultivated and very beautiful, containing besides many gentlemen's houses and well-wooded desmesnes, (as Lord Clare's, Lord Massey's, &c.) some fine glimpses of the river. At the small town of Castle Connel, about midway between Limerick and Killaloe, or rather, I believe, at that outlying portion of it called the village of Montpelier,

[1] The total fall of the river is 174 feet, and the fall between Limerick and Killaloe is 97.

our car halted for a short time to give us an opportunity of looking at the Shannon, which is seen here in all its majestic beauty rushing along its rocky bed with great force and rapidity. The situation of this village is extremely fine; and what we saw of its river, and what we did *not* see of it, made us regret that we had not made other arrangements to enable us to examine scenes so charming, more at leisure. The place derives its name from the old Castle of the Kings of Munster, the huge ruins of which are still conspicuous on the top of a lofty isolated rock adjoining the village.

There is a fine chalybeate spring in this village, which all travellers are expected to taste.

During the short stay we made, I was enabled to glean from an intelligent shopkeeper and her daughter, a monitress at the National School, that the two National Schools in Castle Connel contained about 70 children each, and a Protestant school about 30. At the National Schools there were few or no Protestants. I see by the Commissioners' Reports that in September, 1850, there were 116 boys and 78 girls, and in September, 1851, 130 boys and 75 girls, on the books of these schools.

A short way beyond Castle Connel we found our fine cultivated country exchanged, once more, for heath and bog, amid which we crossed the wide expanse of the Shannon by a very ancient-looking bridge, termed O'Brien's Bridge. On reaching Killaloe, a short distance further on, we regretted,

as we had done at Castle Connel, that the mode of conveyance we had adopted on this occasion, prevented us from seeing anything of this very ancient town, except what met the eye in passing rapidly through it. It is now but a small insignificant place. Its population in 1841 was 2009, and by the census of 1851, is nearly the same, viz. 2230. The river here exhibits another series of rapids, making a fall, it is said, of twenty-one feet in the course of a mile. There is a curious old bridge of a great many arches (nineteen, I think,) crossing the river at the town, and which forms a beautiful object in the landscape as we look down the river from the pier where the steamer stops, which is about a mile above it. Indeed, views in all directions from this spot,—of the town, the river, and the surrounding hills, are very fine, though the want of wood gives rather a character of coldness and sternness to the whole.

We found the steamer waiting for us, and the little pier thickly crowded with people waiting to go on board or to see their friends on board. The deck was, indeed, so crowded, that it was not an easy matter to get from one part of it to another: and the crowding and confusion were still further increased by the whole of the fore part of the vessel being occupied by cattle.

It was soon seen that a party of emigrants had come or were coming on board, and were now taking leave of their friends with every token of the most passionate distress. With that utter unconsciousness

and disregard of being the observed of all observers, which characterises authentic sorrow, these warm-hearted and simple-minded people demeaned themselves entirely as if they had been shrouded in all the privacy of home, clinging to and kissing and embracing each other with the utmost ardour, calling out aloud, in broken tones, the endeared names of brother, sister, mother, sobbing and crying as if the very heart would burst, while the unheeded tears ran down from the red and swollen eyes literally in streams. It was a sight that no human being could see unmoved; and when the final orders were given to clear the ship and withdraw the gangway, the howl of agony that rose at once from the parting deck and the abandoned pier, was perfectly overpowering. "O Mary! O Kitty! O mother dear! O brother! O sister! God bless you! God preserve you! The Lord in Heaven protect you!" and a thousand other wild and pious ejaculations, broken and intermixed by agonising cries and choking sobs, literally filled the air, and almost drowned the roar of the engine and the wheels that tore the loving hearts that uttered them asunder.

Amid the crowds of people on the pier, swaying to and fro as they shouted aloud and waved their hats and handkerchiefs, several women were seen kneeling on the stones, kneeling and weeping, with their hands raised fixedly above them, and so continuing as long as they could be distinguished from the receding vessel.

The scene was altogether a most painful one to witness, and not soon to be forgotten by those who witnessed it. If it told, in language not to be misunderstood, of the warm and strong affections of a most cordial people, it brought home the truth to the fancies of all, and to the memories and hearts of many—that there is no greater pang in the store of life's ills than Separation. And, indeed, such a separation as this, is often a greater pang, to one of the sufferers at least, than death itself is; for here, on both sides, nature still retains her full consciousness of loss and her full strength to suffer; while Providence has most kindly so ordered it, in the great separation of all, that the woe, on one side at least, is more than half lost in the weakness.

There were about twenty of these emigrants, all destined, in the first place, to Liverpool by way of Dublin. The majority of them were going to the United States, but several, particularly the young women, were bound for Australia. Every one was going out on funds supplied by their friends who had preceded them to the land of their exile.

One woman, with two children, was going to Philadelphia to join her husband, having already received 15*l.* from him, although he had left Ireland less than a year. He had borrowed a good part of the money, the wife said, from his brother, who had been longer settled than himself.

Several young unmarried women were going to Australia, expecting to be taken as domestic servants

immediately on their arrival. They too had been invited, on the same irresistible terms, by their absent friends and relations, to share their exile. There were one or two complete families, father and mother and children; but most of them were but links of a broken chain which had its ends in the opposite quarters of the earth.

Among the most deeply affected of these poor exiles were two young girls, who, at the invitation of some friends in Australia, were leaving nearly all the links of their chain of affection behind them. I believe one of the kneelers on the pier was their mother, as when dragged forcibly from them, she had sunk on her knees as she had reached the shore. They had a brother also, a strong, rough, long-coated young fellow, who, notwithstanding all remonstrances and entreaties that he would leave his sisters and go on shore, had so many last words and fresh leave-takings, that when he at last broke loose from them, he found the gangway hauled up, and the ship's side some distance from the pier. I don't think he intended this, but his stay was an evident respite both to himself and his sisters. In his various subsequent attempts to cheer his sisters, he at length adopted one expedient, which I presume must be regarded as completely national: he set-to, with right good will and with all his might, to dance jigs before them! Poor fellow, it was at once laughable and melancholy to see the mingled grotesque and sorrowful expression of his countenance, more

especially when, amid his formal mirth, he now and then caught a glance of his sisters rubbing their swollen eyes. He, however, held up wonderfully well until our arrival at the next stopping-place (Williamstown), when the final leave-taking was made, and he took his departure from the ship, setting up, as soon as he descended into the boat, such another portentous howl, as had signalised the parting at Killaloe.

Almost immediately after leaving Killaloe pier, the steamer enters on Lough Dearg, the largest in the whole tract of the Shannon, and one of the finest in Ireland. It is twenty-three English miles long, and from two to six in breadth. It contains many islands; but it presents also in many places a magnificent and unbroken sea-like expanse. At its lower extremity, and indeed during a large part of its course, it is bordered by magnificent mountains; and those in the vicinity of Killaloe, before the lake opens out into its greater width, constitute, with the waters they shelter and enclose, one of the grandest and most beautiful views in Ireland. There is nothing in the Lower Shannon in any way comparable to this scene, which of itself will well repay the traveller for any circuitousness in the journey he may make to see it, and compensate for any tameness which may greet him in his subsequent course.

Among the islands in Lough Dearg we passed one with a ruin on it, called Dearg Castle, and one was pointed out to us at a distance called Inis Cealtra,

or the Holy Island, on which there are the ruins of several churches, and also a round tower. We likewise passed on the shores of the lake several remains of castles, which served at once to give variety and dignity to the landscape, by recalling the old legendary days of Ireland, when those fortresses were the abode of kings and king-like chieftains.

At Portumna the lake terminates, and so do the mountains; and henceforward, all the way to Athlone, the Shannon retains the characteristics of a low-land river, flowing, with singular placidity, through a country that is sometimes tame, sometimes ugly, not seldom beautiful, but never either grand or picturesque. The river itself, however, may be said to be always grand in its display of tranquil power.

We passed through the swing arch of several splendid new bridges, one at Banagher, one at Shannon Bridge, and also through one or two short canals, constructed alongside the river to eschew a too rapid fall. About two miles above Shannon Bridge and fourteen below Athlone, we passed the celebrated ruins of Clonmacnoise, with its two round-towers distinctly visible at a short distance from the shore, and which ought to claim the notice of every traveller who has time to visit them.

We arrived at Athlone about four o'clock, having been steaming up this magnificent river for seven hours. Our speed was certainly not great, and probably less, as was noticed on our voyage in the Lower Shannon, on account of our fuel being only

turf. An immense quantity of this must have been consumed, as, when we started, not only was the hold filled with it, but the deck was cumbered with it up to the top of the paddle-boxes; and when we reached Athlone it was nearly all gone.

Beside the emigrants and a few people of the country, going from one town to another, our list of passengers in the steamer consisted mainly of tourists, or visitors from England and Scotland. We had some from most parts of the island—from Plymouth, from London, from the midland counties, from the south of Scotland, and from Edinburgh. We had bankers, merchants, doctors, country squires, farmers, fishers with their rods, sketchers with their tablets, and professors with their pupils. All, while bent on sight-seeing and the pleasures of travel, seemed to have their minds full of the actual condition of Ireland, and all puzzling themselves, more or less, with the knotty problems of how she got into her present straits, and how she is to be got out of them. All seemed to have a tender sympathy for her—at least all those who were strangers in the land.

And here, as in England, I have often had occasion to remark, that the bitterest denouncers of Ireland and the Irish, are her own degenerate sons in the middle or genteel classes of society. Never, in England or in Ireland, did I hear from one of the humbler orders a reproach cast upon their country; or, if blame were laid, it was with the tenderness of a filial tongue, and much more

in sorrow than in anger. But among Irishmen of another class, among orangemen of what is called the English party, among zealous Protestants seeking or holding place, among some even of the ministers of the Established Church,—who but has been shocked with the wholesale denunciations and charges made against a whole people, and that people their own people—their own flesh and blood? On the present journey, for example, I heard a gentleman of one of these classes openly declare—striving, the while, by an artificial and pompous mode of speaking to hide the brogue which betrayed him—that it was absurd to think of treating the Irish like a civilised people; that savages must be tamed and taught before they are made the subject of legislation; that the only law-giver suited for them was another Cromwell; that, in a word, they were only fit to be treated like wild-beasts or slaves.

If such words could rouse the blood of a stranger to hear—God knows what might be their probable effect if uttered in another presence. Suppose such a man to be set down as a country squire or a landlord of an extensive but humble tenantry—suppose him to act up to his sentiments or to attempt to act up to them, amid a warm-hearted but hot-headed and impulsive people proud of their country and their race; however much it might distress—would it much surprise the candid judge of frail human nature, if the end of that man were evil? Well does Bacon call Revenge "a sort of wild

justice:" and easy, no doubt, it would be for the hearts even of Christian men, stung into madness by intolerable wrong, to colour over to their consciences, under this sacred name, any horror or savagery they might perpetrate under such circumstances.

I speak, of course, hypothetically; I repudiate all imputation of offering, or attempting to offer, even the faintest possible excuse for the murderous deeds here alluded to; but I do gravely denounce as impious in themselves and as a probable and potent cause of misery and wrong in others, such sentiments as I have recorded, spoken aloud as they were, in the open air of Ireland, aye, paraded about and boasted of!

It is, indeed, one of the saddest and truest and most portentous signs of the inveterate evils of Ireland, that she should nourish on her breast children who can so speak of a mother. Such deformity could not spring from a healthy source. One of the most powerful instincts of nature could never be so perverted except on a soil choked with the weeds of long neglect and mismanagement, and in an atmosphere rank with their pestiferous emanations. If the oppression of ages has been able to transform the men of old Athens, Sparta, and Thebes, into the despicable race that now crouches on the soil of Greece, need we wonder that the wrongs (comparatively small as they are) which have so long pressed on Ireland, should be

manifested in such occasional degeneracy as we are now contemplating?

In the list of our travelling companions on board the steamer, I may mention a very intelligent farmer from Dumfriesshire, who had come over to explore the country with a view to an ultimate settlement in it, either through the medium of purchase or tenancy. He told me that many of his countrymen, farmers like himself, had come to Ireland on the same errand, but he seemed doubtful if they would form a settlement. His professional eye was shocked, beyond measure, by the wretched state of the cultivation everywhere prevalent.

Intending to proceed to Galway, the same night, by a late train, we had only the few hours of daylight still remaining, to see Athlone. Fortunately, it presented but few objects claiming attention. When we had seen its old castle, its two new and splendid bridges, its railway station, and its barracks, we had seen all. The town itself has no beauty nor any noticeable charm, except its fine site on both sides of its splendid river, and the view of the Shannon, which about a mile and half above the town spreads out into another lake, Lough Ree. In 1841 the population of Athlone was 6393: in 1851 it was very nearly the same, viz. 6214, exclusive of the workhouse, which gave an addition of 1766.

The only one of my usual inquiries I could follow up in Athlone was the state of the Temperance system. In this I was aided by an honest old tin-

man, who had been ten years a Teetotaller, and still remained one of the faithful few who followed the standard of Father Mathew. Athlone seems never to have been very strong in this way, but once counted as belonging to its Temperance Hall 337 members. This band was dissipated and broken in the year of famine, and now can only boast of 14 members. They still, however, retain their hall and their small library, and also take in three weekly newspapers; but the society is in debt.

My informant was himself a good illustration of the value of the system. He confessed that if he had been a Teetotaller ten years sooner, he would have now been a rich man and worth 200*l.*! Previously to his taking the pledge, he had spent not only all his earnings on drink, but had, according to the testimony of his wife, admitted by himself, wasted all his humble substance, his furniture, and his clothes, on the same miserable object. He seemed now cheerful and happy, his little shop and room comfortably furnished, his wife and daughter neatly dressed, and more money made than was spent. He admitted that he had put by and preserved 75*l.* since he had exorcised the evil spirit of his house.

And here I cannot help remarking, that among all my light-hearted friends of the humbler classes in Ireland, none ever seemed happier or merrier—if so happy or so merry—as my Teetotal brethren. Admitting that this really was a matter of fact as far

as my observation went, no doubt, it might still be the result of mere accident; we can have no comparative statistics to establish such a point. And yet, on reflecting on the matter, I think it would require no great casuistry to show the probability if not the certainty of the thing. Admitting that in all Irishmen "the blood runs tickling up and down the veins" with sufficient vivacity to make mirth natural to them, we must also admit that this running and tickling may be augmented by stimuli of various kinds—bodily, as in the shape of potheen; mentally, as in the form of good news, happy recollections, an easy conscience. Now, if we reflect that every Teetotaller has, at least, the happy consciousness of having made a sacrifice to principle in abandoning a useless and costly habit, and thereby augmented his own real comforts and the comforts of his family, and probably his own stock of health, we see at once laid open in him a new source of cheerfulness. But a considerable proportion of the men who have become Teetotallers have not merely abandoned a useless and costly habit, but have cured themselves of an almost irresistible propensity, which had brought ruin and despair on themselves and all connected with them; while by overcoming it they have restored themselves to health and peace and their families to happiness: and, surely, a consciousness like this, and the contrast of the Past with the Present, which must be constantly recurring in their thoughts, cannot fail to shed a perpetual gleam of

"that calm sunshine of the breast" which is the very basis of cheerfulness. We all know the truth of the saying, as well as the great man who said it, —"Conscientia bene actæ vitæ multorumque benefactorum recordatio jucundissima;" and so I end where I began in repeating that my Teetotal friends probably are, and certainly ought to be, the merriest of the merry men of merry Ireland.

On reaching Galway, we put up at the new hotel just erected at the railway terminus, by the directors of the Dublin and Galway Railway. This is a splendid establishment, in point of size and accommodations calculated to cope with the finest hotels in Ireland; but at the time of our visit, the house was not complete in its interior arrangements.

Galway is an old-fashioned, crowded, and rather dirty town, without any good streets, and with very few good houses. Some of the streets are very narrow, and in these there are, here and there, curious specimens of old buildings. The population, according to the census of 1851, was 20,085, being an increase of 2810 since the former census in 1841, when the numbers were 17,275. Including the inmates of the workhouses, gaol, and hospitals (3610), the population of Galway would be raised to 23,695.

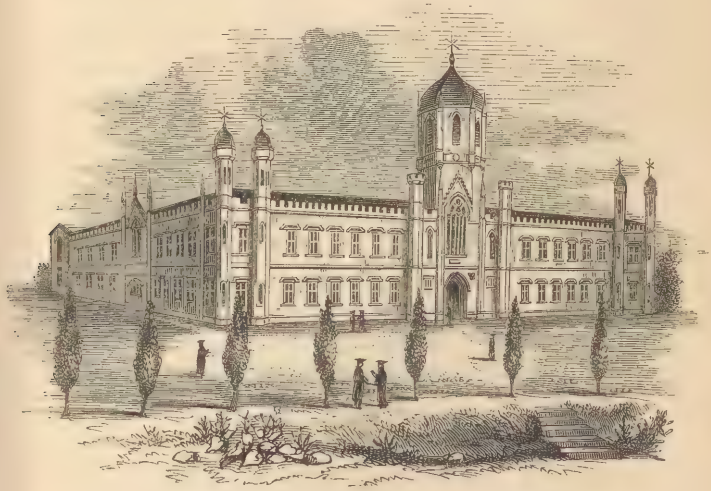
The situation of the town is flat and unpicturesque, but excellent in a commercial point of view, at the junction of the Corrib river with the grand estuary called the Bay of Galway. Immense

works have been long in progress to connect the navigation of this bay with that of the great lakes above it, Lough Corrib and Lough Mask; and they are so far completed that the Lord-Lieutenant, at his late visit to Galway, was able to pass along the connecting canal from the bay into Lough Corrib. Among these works are two very handsome bridges, crossing different portions of the Corrib river.

Here, as on the Shannon, and in many other parts of Ireland, one cannot fail to be struck with the importance and magnitude of the undertakings set on foot by government for the improvement of Ireland, the government appearing to take the place which is filled by the public and the public companies in England. This fact is, at once, indicative of the paternal regard of the imperial government towards this portion of the empire, and of the singular want of intrinsic resources in the country so aided.

We could only spend a night and half a day in Galway, and consequently my examinations and inquiries were more imperfect than usual. Our first visit was to the new College, the second of the Queen's Colleges we had seen. It is a very handsome building, on a different plan and in a somewhat different style of architecture from that of Cork, though, I believe, still a variety of the Tudor Gothic; and it is certainly no less indicative of the liberal views and good taste which seem to have presided in all the arrangements respecting these

noble institutions. Galway College is constructed on the complete quadrangular plan, with four exterior and four interior fronts, the interior quadrangle being 280 by 200 feet in extent. It is built of the beautiful grey limestone which sets off to so much advantage many of the recent public works and buildings in Ireland. It has an elegant cupola in the centre of the main front, looking towards the town, and two smaller ones at each end of this portion of the quadrangle. The effect of the whole is very imposing, and the structure altogether does great credit to the architect, Mr. J. B. Keane.



Queen's College, Galway.

The interior of the building is scarcely equal to its exterior, though it contains many handsome apartments; and the numerous classrooms are

commodious and well arranged. The Examination Hall is a handsome apartment, being 66 feet in length by 45 in breadth.

The College was opened for the admission of students in October 1849, and the following are the numbers admitted during the last four years:

Session.	Matriculated.	Non-matriculated.	Total.
1849-50	64	4	68
1850-51	23	2	25
1851-52	32	5	37
1852-53	19	1	20
	138	12	150

Of these 150 students, 76 are registered as Roman Catholics, 56 as of the Church of England, and 18 as Presbyterians. It would appear that, in this College, a note is made of the religion of the non-matriculated as well as of the matriculated.

The number of pupils has been, from the beginning, considerably less in Galway College than in either that of Belfast or Cork, owing, in a great measure to the scantier population of the district, and also partly to the lesser means at the disposal of the parents. The fees are, perhaps, too high for this poor country, although they sound very moderate in English ears. For instance, for a full course of general literature, qualifying for the degree of B.A., the following are the whole of the fees demanded of the student: First year, 11*l.*; second year, 10*l.*; third year, 7*l.* And these fees

are reduced by one third to *scholars;* that is, to students who, on examination, have shown sufficient competency to obtain scholarships, which are the same in kind and amount as at Cork College, formerly noticed, (p. 73.)

The following additional explanation of the inferior attendance at the Galway College, given in its President's Official Report for the Session of 1850-51, is so satisfactory, that I think it due to the College to insert it here:

"In estimating the progress of such institutions as the Queen's Colleges, attention must be paid to the district in which they are placed, and the population and wealth of the towns with which they are connected. Colleges placed in populous and thriving localities are at once frequented by numerous students, who live in their own homes, and who are not obliged to incur the expense of travelling to, or residing in a distant neighbourhood. The students of the Queen's Colleges, unlike those of other institutions, must attend its lectures for at least two terms of each session—a period varying from five to six months. It will thus be seen how essential it is to look to the condition of the town near which a College is situated to judge with fairness of its real progress. In the great majority of cases the young men frequenting the Galway College come from a distance, the town of Galway not as yet possessing such a population as would furnish a large number of students. Taking these

circumstances into account, I do not hesitate to say that the Queen's College, Galway, has fully kept pace with her sister institutions of Belfast and Cork—institutions which, by the confession of all, have equalled the most sanguine expectations of their warmest supporters."

The same gratifying fact, noticed in regard to Cork College, viz., the numerical superiority of Catholics among the pupils will be observed here also; and I may take this opportunity of noticing how provident the Institutors of these Colleges have been in having due regard for the religious instruction of the pupils according to their respective religions. I cannot do this better than by giving another extract from Mr. Berwick's Report:

"With regard to the religious instruction of the Roman Catholic students, and their attendance upon their religious duties, I think it right to state the following circumstances:—By the Statutes of the Queen's Colleges, the Crown has been empowered to appoint Deans of Residences for the different persuasions, to whom complete control is given over every student of their respective creeds not residing with his parent or guardian, and who can also call for College penalties upon any student, no matter where resident, who may not be regular in attendance upon his place of worship. Immediately on the opening of the College, in October, 1849, a Roman Catholic Dean of Residences was appointed, who continued to discharge, during the

entire of the first session, the high and salutary duties of his office with the most exemplary attention. It was my grateful duty to lay before your Majesty, in my first Report, the statement submitted to me by this excellent gentleman, of the extreme satisfaction he had derived from the conduct of the students submitted to his care. This statement was, indeed, a gratifying proof that the Statutes had provided abundant securities for the faith and morals of the students, and that any danger which might arise could only result from the Churches not availing themselves of the opportunities afforded them by the Statutes, and from not co-operating with the College authorities in providing for the spiritual welfare of the students."

It is painful to have to transcribe the concluding sentence of this paragraph of the President's Report: "I lament to say that this gentleman [the Roman Catholic Dean] has intermitted, during the last session, the performance of those sacred duties which he had discharged with so much honour to himself, and so much advantage to the College;" the intermission, no doubt, being the consequence of orders received from his spiritual superiors. From such conduct as this, on the part of the Roman Catholic Church, one is almost tempted to doubt whether the convictions of its directors as to its superiority in doctrine, and its consequent security, are really so strong as they are said to be.

At a short distance from the College there is a

fine National (model) School recently built, and recently opened. It contains both a boys' and a girls' school; and both have the necessary arrangements for instructing teachers. We found eight of these at the boys' school, and five at the girls'. The teachers reside one year at the school. At the time of my visit there were in the boys' school 117 on the books, and 104 in attendance; and out of this number there were 11 Protestants. An hour is set apart every Friday for religious instruction, on which occasion the minister of the Established Church and the Roman Catholic priest frequently both attend, each supervising the instruction of the children of their respective flocks. One of the masters in training is a Protestant, and to him the religious instruction of the Protestant children is confided.

The masters in these model schools are much better paid than in the ordinary schools. The master of this school, besides accommodation in the house and coals and candles, has a salary of 60*l.* per annum, and 20*l.* for the maintenance of a servant. He also receives one-half of the weekly pence, the payment of which seems to be here rigidly exacted: this adds something more to his income, which is, no doubt, still further increased by the allowance made to him for boarding the young men who are under instruction for teachers.

In the girls' school there were 53 on the books, and 46 in attendance, 9 of the number being Protestants. The plan of religious instruction is

here the same as in the boys' school. The mistress has a salary of 55*l.*, and half the school fees.

The system of instruction in both these schools seemed excellent, and the children showed great proficiency in their respective studies. All the children were tolerably neatly dressed, especially the girls, who were also—many of them at least—very good looking.

We paid a very hurried visit to the Union Workhouse, which is also in the vicinity of Queen's College. It contained, with its auxiliary houses, 2142 persons. In the principal house there were 1477 inmates—and of this number only 11 were said to be Protestants. The inmates consisted almost entirely of old and infirm people and children. Of these last (children) there is a large proportion; and they are all brought under the National School system of education. According to the Reports of the Commissioners, the children in the workhouse school, in September, 1850, were: boys 828, girls 688; and in September, 1851, boys 452, girls 720 The number of persons relieved in this Union was, in the year 1850, 9198 in the house, and 4640 out of the house; and in the year 1851, 9123 in the house, and only 120 out of doors. At present, none are relieved out of the house. The dietary is of the usual kind: Indian meal stirabout, with new milk for breakfast, and oatmeal and vegetable soup and bread for dinner.

After leaving the schools and poorhouse we paid a visit to the fishing village called The Claddagh, which is one of the maritime suburbs of Galway. It

is a large place, but consists almost entirely of low cottages of the humblest description,—filthy, dark, and smoky, and with a mere apology for furniture. The inhabitants are mostly fishermen, and almost exclusively Catholics: we were told that there was only one Protestant family among them.

Like the inhabitants of some of the fishing villages in Scotland, these Claddaghites seem to have acquired and retained some special usages and habits of their own. Even their Irish is said to differ from the Irish in common use. They have a nominal local government of their own, with a so-called mayor. They always intermarry among themselves, and consequently "are all cousins, uncles, and aunts," as one of my informants said. The same person told me that they had very rigid, yet rather peculiar notions respecting hospitality to strangers, within their own precincts. Let a stranger insult a Claddaghite ever so much in Claddagh, all must be borne with calmness and equanimity, and no retaliation thought of there. The stranger is, however, carefully guarded out of the sacred limits, and then the Claddaghites are said to take their revenge, with full interest for delay of repayment!

They do not seem so chary of hostility to strangers within the limit of their fishing bounds. A short time since a Scotch fishing vessel, with some mode of fishing new to the coast, made her appearance in Galway Bay, and excited the fury of the Claddagh fishermen to such a degree, that it became necessary to obtain a small government steamer to protect the

stranger from destruction. This vessel was still in Galway Bay at the time of our visit.

There is a fine large National School in Claddagh village, designated the Piscatory School. One portion of it is devoted to instruction in industrial pursuits, such as making nets and other piscatory gear. In the boys' school there were 271 on the books, and the average attendance was said to be from 160 to 200. There was not one Protestant in the school at the time of our visit, though there had, at one time, been five. In the girls' school the present attendance was said to vary from 140 to 180.

It was pleasing to see how neatly dressed and how clean these children were, although their parents were so very poor and their houses so wretched. Some of them were very handsome; and the fine cast of their features certainly gives some colour to the tradition that derives their blood from Spain. Only a small proportion of the pupils could or did pay the weekly pence. According to the official returns, there were in September, 1850, 287 boys and 226 girls on the books, and in September, 1851, 266 boys and 219 girls. I had some conversation with the parish priest who had the superintendence of this school. He seemed most zealous for the success of the industrial department, and evinced much anxiety for the advancement of the pupils in general knowledge.

In our way back to the town we passed by the new docks which are very extensive and complete, but they contained few vessels. We also passed

through the fish and potato markets, both held in the open streets. The supply of fish was miserably small for a fishing station: indeed the stands contained, for the most part, salted fish. A considerable proportion of the potatoes were unsound.

In some of the adjoining streets, chiefly inhabited by the poor, I found the usual signs of poverty and destitution in their houses; and the complaint of want of work was very common. Several able-bodied men were unemployed, and lamented their inability to emigrate, for want of funds.

In Galway, as in every other place visited by me in Ireland, I did not meet with a single person in a state of intoxication, nor could I discover any signs of this vice being prevalent, or even at all in existence. The organised system of pledged Temperance, after having sunk very low, seemed to be again on the rise in Galway. About two years since a new Temperance Hall, called St. Patrick's, was established, and could now boast of 200 members. The members pay sixpence for entrance and a penny weekly, to pay for newspapers, books, &c. There is no benefit society connected with the Hall. The members have a band of music consisting of fifteen, all of whom perform gratuitously, except the master, who receives six shillings weekly. They give two or three *soirées* in the course of the year, to which they invite their friends. For these they pay something extra. After three successive breaches of the pledge, a member cannot be again received into the society.

CHAPTER IX.

OUGHTERARD—MAAM—THE FISHERY.

Having made an arrangement with the innkeeper to supply us with a carriage and pair of horses to take us on as far as Westport, a journey of three days, we left Galway early in the afternoon, purposing to sleep at Maam, a solitary hotel among the mountains of Connemara, about thirty miles from Galway. The road, after crossing the river Corrib, passes along its right bank, and then skirts, at some distance, the shores of the Lough of the same name. For some miles the road is bordered at intervals by several gentlemen's seats, surrounded by their wooded desmesnes; but the intermediate tracts are rough, stony, and bleak, like much that we had seen in Kerry, and without anything either grand or picturesque to compensate for the wildness and barrenness—if we except a glimpse now and then of the great Lough on our right.

We had now entered on the Ballanahinch property of the late Mr. Martin, which is said to stretch full forty English miles along the wild district between this and Clifden. This estate is now in possession of an Assurance Society of London, and

the sad aspect it presented to us immediately suggested the old saying of public bodies having no heart: but it is probably unfair to apply this in the present instance. The truth, however, certainly is, that throughout the whole extent of this district, the marks of eviction and depopulation are much more extensive and more conspicuous than we had yet seen or afterwards saw in any part of Ireland.

It is scarcely an exaggeration to say that the whole road from Galway to Clifden was bordered by ruins of cottages half pulled down, or, more melancholy still, with the walls and gables all standing, solid and firm, but roofless, doorless, and windowless. On the estates of Lord Kenmare and Mr. Herbert, formerly mentioned, as well as on those of some other landlords who had adopted the system of consolidation, most of the cottages had been razed to their foundations, and no trace left of them, the materials of their walls having been employed in building the fences of the new fields. But here all the horrors of the recent evictions were brought immediately before the imagination, if not actually before the eye, and completely overthrew, for the moment, in the spectator's mind, all theoretical considerations of agricultural improvement, and all abstract principles of political economy, which, at other times and in other places, might have pleaded in excuse, or even in justification of such a system. But while the smoke-stains above the humble hearths were yet so fresh; the paths to the humble doorways

were yet so clean; and the wounds to humanity were yet so raw and open,—it was impossible for any process of calm ratiocination to find place among the crowd of emotions that were busy in the mind.

We stopped about an hour at Oughterard, a small town situated on the little river Feagh, which runs into Lough Corrib a short distance below, passing, in its way, through a natural tunnel of limestone. The population of this place, by the last census (1851), is 982, being an increase of 264 since the year 1841. It contains a large Catholic chapel, and also a neat English church, with a dispensary, &c. It was here where we first met with any open signs of the energetic rivalry that has of late grown up between the professors of the two religions in Connaught; and we were told that the rivalry had, on a very recent occasion, assumed a most unseemly form in this very village.

There are several Protestant missionary schools in the town and neighbourhood. I visited one of these, situated near the chapel. It contained about 60 children, who seemed to be well instructed by a very zealous Protestant master and mistress.

Though so small a place, Oughterard could once boast of a Temperance Hall with full 200 members. The society was broken up four years ago; but there are said to be still about twenty pledged men remaining in the town.

At the end of the town near the bridge, the river

shows a pretty little waterfall, or rather rapid, in the grounds of a gentleman, who has a cottage by the roadside.

The country beyond Oughterard becomes much more dreary than before, degenerating into almost pure moorland and bog. These are, to be sure, diversified by several lakes; but none of them are either beautiful or picturesque. No doubt, the natural dreariness of the scene was heightened by the weather, which was wet and gloomy; and the disagreeable impression was not likely to be lessened by the twilight darkness which fell prematurely on us at the foot of the dark mountains we had now reached.

At about eight miles from Oughterard we turned off to the north, at right angles with our former western course, taking the road to Maam, Leenane, and Westport. We reached the first-named place at about half-an-hour after leaving the Clifden road, it being about three and a half or four miles from it. By the time we reached Maam Hotel, it was quite dark; and we were glad to accept of such hospitality as could be afforded by a house already full to overflowing with guests. We gave the preference to a back kitchen with a good fire, to an over-crowded parlour without; and we had much reason to congratulate ourselves on having made this choice, as well as on having met with so kind and good-tempered a host as we found in our landlord Mr. O'Rourke. We made a capital dinner in

our humble chamber; and slept soundly, although our bed was on the floor.

Maam Hotel is a solitary house, situated at the foot of the extreme north-western point of Lough Corrib, where it is entered by the small river of Bealnabrack, and close at the foot of the first range of mountains that constitute the Joyce country highlands. This hotel was built by Nimmo, the engineer, for his own occupation; and it is now worthily tenanted by one who lived long with this man of genius, and still venerates his memory.

I got up at six o'clock, and climbed to the top of the mountain immediately behind the hotel. It is steep; and the ascent is rendered more difficult and disagreeable by the wet, boggy nature of the superficial coating of turf spread over the rock which constitutes the mountain. Near the top we put up a pack of grouse.

The morning was delightful, and the view from the summit was wildly picturesque, at least, if not highly beautiful. The whole landscape spread out before us consisted of a cluster of mountain tops, black and barren, rising up on every side in a hundred different shapes, without a tree, corn-field, or house, to soften its austerity. So far the view was dreary enough; and in a dark day and under a clouded sky it might well convey some of its dreariness to the spectator's mind. But as I saw it under a cloudless sky, and bright in the sunshine, with a glimpse of a distant lake here and there in the

valleys, and the full gleam of Lough Corrib at our feet, the effect was anything but gloomy; on the contrary, it was both inspiring and inspiriting.

In this ascent I had for my guide a little girl of fourteen, whom I met at a cabin door at the foot of the mountain. She was active, cheerful, and intelligent, and sprung up the rocks and over the bogs, with her bare feet, as nimbly and securely as a goat. I had a good deal of talk with her; and, child as she was, I could not help thinking that, in her little history and feelings, she afforded no bad illustration of the condition and mental wants of a large class of her countryfolk. She had lost both her father and mother several years ago, and had since been employed as a helper in several houses,—one a school, where she got her living and some education for her services. During the last year she had come to *keep house* for her two brothers in the cabin above mentioned, they being both employed in the neighbourhood, one as an occasional servant, the other as a cowherd. Her housekeping consisted, almost exclusively of boiling potatoes and making stirabout, there being scarcely anything in the way of furniture to be kept in order. As her brothers were from home all day, her life was solitary enough; and as she had no hopes here to cheer her, it was no wonder that she had longings to try her fortune elsewhere.

It was, indeed, painfully obvious that the poor girl's whole mind was absorbed in dreams about

England; hoping, where there seemed no hope, of being able, somehow or other, to get there. Once there, she seemed to have no doubts or fears of success, although, poor thing, she had scarcely a notion as to how this success was to be obtained. Working in the house or in the field seemed to Mary Halloran a matter of perfect indifference, so long as there was work, and work could bring her food and clothes, and the chance, if not the prospect, of better things.

It was touching to see the keen, eager, yet subdued look of the poor girl, as she asked and spoke about England, clearly revealing the unexpressed half-hope within her, that she might possibly, even now, have found in her companion ,a guide to her land of promise. Poor child, I wish it could have been so! Few things are, at any time, more painful than to reject the appeal of the poor man—

> "Who begs his brother of the earth
> To give him leave to toil;"

and the painfulness of rejection was enhanced, in the present case, by the youth and orphanage of the client, and by the very humility and diffidence which smothered in silence the longings of the heart.

After breakfast we set out for Clifden, returning three or four miles on our path of last night, until we reached the main Clifden road. The day was beautiful throughout, and the journey a very pleasant one. We passed by the side of many pleasant lakes, the chief of which are Shindilla, Derry Clare, and

Ballinahinch. But for the lakes and the chain of mountains that bounded our path on the right hand, the whole way, the immediate district through which we travelled would have been dreary enough, as it consisted, for the most part, of wild moorland only. Houses and cottages were also rare; and we saw a much smaller proportion of ruins than had bordered our path yesterday.

Notwithstanding, however, the rarity of habitable houses on our immediate route, we had sufficient evidence that the land was not tenantless, in the number of young girls and children that beset our path at every spot where the horses relaxed their speed, offering for sale their beautiful Connemara stockings of every variety of hue—and more especially red. This seems the favorite colour in Connemara, as, from the time we left Galway until we reached Westport, we scarcely met with a woman who did not wear a bright red petticoat as her outer garment. This costume, surmounted by a short tight jacket, with or without a bright-coloured shawl, looked remarkably well, and set off to great advantage the upright figures of the young women, who were at once the makers and the vendors of the stockings. This little traffic seemed, in Connemara, to have, in some measure, superseded direct begging; although it was still customary for the running vendors to be attended by a train of youthful followers, who appeared to have no special hand in the commercial part of the transactions.

A short time after we had entered on the Clifden road we came in sight of that singular and most beautiful group of mountains called the Twelve Pins (no doubt a corruption of *Bins* or *Bens*) of Binabola, which are said to occupy a space of twenty-five square miles. Nothing can exceed the picturesque beauty of these mountains, varying in their relative position to one another at every half-mile of road, yet never losing the peculiar charm which rivets the eye upon them. In one part of our journey we came close under the base of the southern slope of one of them, which presented to us a face of perfectly bare rock, glittering in the sunshine. Although the range showed many more than twelve peaks, it was easy to reckon the twelve of superior dignity which give name to it.

Being desirous of coming nearer to the coast, in order that we might visit the salmon fishery at the mouth of the Ballinahinch river, we again left the direct road to Clifden, passing to the south between the lakes of Derry Clare and Ballinahinch, and proceeding onwards to the top of one of the many arms of Betrachtboy or Birterbuy Bay, where the Ballinahinch river joins the salt water. In making this detour we kept the lake and desmesne of Ballinahinch on our right hand, and on reaching the river skirted its banks closely till we reached the fishery.

A little way from the point where we left the main road, we passed a very humble chapel by the road side, in which mass is occasionally said by a

neighbouring though distant priest. Adjoining this chapel, and concealed by a clump of trees, there is a small hut, like a hermit's cell, and tenanted by a man like a hermit. We paid this person a visit, and were not a little surprised to find in him a native of the south of Spain, who, through some odd accidents, had come to end his days in this wilderness. He called himself a monk, though he was not in holy orders; and told us that he obtained his living solely from the gifts of the poor country people, while travelling about like a pilgrim among them. Though hermit-like in his abode and calling, he professed no austerity, and seemed to have acquired the light-heartedness of the people of his adopted land.

There is a small hotel at the fishery, and a neat village, evidently of recent origin, whose situation, overlooking the river and the bay, is very pleasant. The salmon fishery is not very extensive, the export for the season being, at present, only about seven or eight tons: a few years since it was double this amount. The fish is exported in a boiled or cured state, in air-tight boxes of tin. The fish failing, the proprietor has taken to cure and preserve beef in the same manner; and for this purpose they have killed about 200 bullocks during the season. The space occupied by the fishery ground is very small, scarcely half a mile in extent. They have known 150 salmon to be caught at one haul, the largest only weighing about 25 or 30 lbs.

The road from the fishery, until we reached the southern arm of Ardbear bay, is almost a continuous moor, with very few habitations of any kind. From this point to Clifden, the country is more cultivated, and we have some pleasant views of the bay.

About a mile before reaching Clifden we paid a visit to a small monastery of Franciscan monks—lay monks, I think they are, not priests. Their professed occupation, like that of the Christian Brothers, is education. They have a school for boys near their establishment, which is managed by one of the Brothers. The establishment is small and on a humble scale. One of the brothers very civilly showed us everything about it. It would appear that the Catholic Bishop of Tuam, Dr. M'Hale, had been making efforts to get the whole education of the people into the hands of priests or monks, and hence his hostility to the National Schools, and the encouragement in his diocese of such institutions as the present. There are nine other monasteries besides this in the diocese.

We reached Clifden about five o'clock; our post-boy and his spirited horses giving us much reason for being content with the engagement we had entered into at Galway: and I may add that the experience of the subsequent day's long journey only strengthened our satisfaction. Our driver (a namesake, by the way, though he did spell the ancient

patronymic with an u,[1]) was a good honest Milesian, a sound Catholic, and a sharp, clever, and light-hearted fellow, as, indeed, all his predecessors in our service had been. He was, moreover, as far as I could discover, a true and truth-speaking man, as they had proved also.

The writing of these words brings to my mind an alleged trait of the Irish people which, if it be true, must be allowed to cast no slight stain on the national character. The alleged trait is no less than this:—the want of truthfulness in speech; in plain language, story-telling; in yet plainer language, lying.

It is certainly a subject of common belief in England, that the Irish are more addicted to this vice than either of their half-brothers, the English or Scotch. I must declare that my own limited experience, previously to visiting Ireland, gave no

[1 *Private Memorandum for the benefit of* The For-bes-es *of England:* To consider whether the driver's mode of spelling his name (Forbus) might not be advantageously introduced, with the view of banishing that monosyllabic horror (Forbs, usually pronounced Phoabs) now inflicted, by way of name, on the members of the clan in England. As evidence to the Suthron of the right way of pronouncing the name (Fórbës—Fór-bes), I quote the following high authorities:

"For loyal Forbes' chartered boast
Is ta'en awa'."—Burns.

"Scarce had lamented Forbes paid
His tribute to the Minstrel's shade."

Walter Scott.]

sanction to my belief in the truth of this charge; and I am happy in being able to say, now that I have visited Ireland, that the charge appears to me founded, in a great measure, on a misconception. I am ready to admit that I have often heard Irishmen say the thing that was not; oftener, certainly, than I have heard Englishmen or Scotsmen say it; but I cannot, on my own authority, accuse them of telling a downright intentional lie more frequently than other people. An Irishman's slips are more the sudden expression of emotional feeling than lies—bounces, white-lies, at most: they spring from the same intellectual source as his wit, his bulls, and his fun, and have a close alliance with the quick geniality and kindness of his heart. His impulsive nature makes him speak before he has had time to think, and hence he often speaks wrong; his eager desire to oblige, to assent, to favour, overpowers for the moment the perception or recollection of all opposing facts; and hence he often says *yes* when he should say no, or *no* when he should say yes. But give Paddy time to think, and to become calm, and to bridle his fancy, and he will speak as truly and wisely as another man; when the froth has had time to subside, the genuine liquor will be found below. I can, at least, say that I have practically found this to be the case; and I propound my theory with confidence, as one capable of washing out this blot, at least, from poor Paddy's escutcheon. That an Irishman can and sometimes

does tell downright, intentional, motived lies, which no theory but that of cowardice or wickedness can explain, is, no doubt, too true; that he does so more frequently than other men I can neither of my own knowledge assert or deny; but I honestly believe that the chief part of his alleged misdoings in this way—that part which has attached to him the evil reputation he bears—may be easily and justly explained, and explained away, on the simple psycological hypothesis given above.

CHAPTER X.

CLIFDEN.

Clifden is a comparatively new town, having been entirely planned and built within these forty years: it still preserves many of the characters of its recent origin, in the want of those marks of dilapidation or decay, which are, more or less, observable in all old towns. It was created by Mr. D'Arcy, the former proprietor of Clifden Castle, and a large part of the neighbouring district, whose property has recently passed from the hands of his descendants through the operation of the Encumbered Estates' Act. Clifden Castle is now the property of another; but Mr. D'Arcy's name and the memory of his enterprising and public spirit will surely long survive in Connemara.

The singular rapidity of the early growth of Clifden is shown by the fact that in 1831 (less than twenty years from its foundation) it had already attained a population of 1257. Since then, its increase has been much slower, though it has still been progressive; the census of 1841 giving a popu-

lation of 1509, and that of 1851 a population of 1602.

Clifden is beautifully situated on a ridge overlooking the bay of Ardbear on the one hand, and overlooked, on the other, by the majestic summits of the ever-charming Binabola Pins. From the high grounds in its vicinity there is a full view of the Atlantic, as well as of the innumerable sea-inlets that break through and enclasp the land on all sides with their glittering arms. There is, indeed, something singularly pleasing in the landscape all around, particularly in that hilly ridge which looks along the bay of Ardbear, and commands the view of the wide Atlantic beyond it. Although I hardly know in what the charm consists, I have certainly seen no spot in Ireland which, from the attractiveness of mere locality, would claim my suffrage, as a place of residence, so entirely as Clifden. Over and above its scenic beauties, its position is such as to ensure for it every terrestrial and climatorial condition that is found most conducive to health.

Oughterard and Clifden being distinguished stations of that active agency, recently established in Ireland, with the view of converting the Roman Catholics to Protestantism, we were naturally led, on coming into the district, to pay particular attention to this matter of proselytism, its actual state and its extant results. Here, as on so many other occasions, I had much cause for regretting that the rapid nature of my journey did not allow me to in-

vestigate, in any formal manner, this very important movement. In respect to it I shall, therefore, be obliged, in a great measure, to content myself with a simple detail of the few particulars that came to my own knowledge, and with some of the statements and opinions I obtained from my intercourse with different persons in the district. But to make even this little intelligible, it will be necessary to say a few words respecting the nature and progress of the agencies by which the present state of things, whatever it may be, has been brought about. In every point of view, whether regarded from the side of Protestantism or Catholicism, or whether its final result be success or failure, this movement is one that cannot fail greatly to influence, in one way or other, the future moral and social condition of the Irish people.

Although there has always been an anxious desire on the part of the Protestants, both of Ireland and England, to convert the Irish Catholics to Protestantism, it is only within a comparatively short period that this desire has assumed a fixed shape, and an energetic action. In any formal attempt to trace the history of the agencies employed with a view to such conversion, it would be necessary to include all the Societies instituted by Protestants for the more ostensible purpose of Education. As, however, I have merely in view, at present, the more active proceedings in this way, that have taken place recently in the west of Ireland,

I shall content myself with giving in this place the mere titles of most of those societies. Another opportunity may probably be found for taking notice of them in their educational relations. I place them in the order of their foundation:—1. The Sunday School Society for Ireland; Dublin, 1810. 2. Society for promoting the Education of the Poor in Ireland, commonly known by the name of the Kildare-Street Society; Dublin, 1812. 3. The Irish Society for promoting the Scriptural Education and Religious Instruction of the Native Irish, through the medium of their own language; Dublin, 1818. 4. The Irish Society of London; with precisely the same objects as the Dublin Society; London, 1822. 5. The Church Education Society for Ireland; Dublin, 1839. 6. The Society for Irish Church Missions to the Roman Catholics; London, 1846—re-constituted, 1849.

Although, as already stated, I wish to confine my observations chiefly to Galway and the west of Ireland, and to the operations of the last-mentioned society, it would be unjust to the "Irish Society" not to state that it had taken a most active part in the conversion-movement long before the Church Mission Society was in existence. This will be obvious from the following extract from one of its recent publications; which extract, moreover, discloses a very singular and, as it would seem, a very effective mode of carrying out its objects:—"A proper person was, in the first instance, employed to

seek for individuals, in a particular district, who were competent to teach the primer of the Irish language. In order to avoid exciting the notice of the priests, there were no schoolroom, no tables, no benches, no apparatus, no regular collection of scholars. The teachers were engaged to instruct their neighbours when and how they could, by day or by night, at home or abroad, sitting under the haystack, or upon the wild mountain side; and they were furnished with elementary books and portions of Scripture for the purpose. At the end of three or four months an inspection by the person who engaged them took place; and the teachers were paid a sum, usually one shilling per head, for each pupil passing this inspection." It is added—"Within two years this system so far succeeded that many thousands had learned to read the Scriptures in their own language."

The great object of the "Society for Irish Church Missions" was declared to be—"to promote Church Missions to the Roman Catholics of Ireland; the chief attention being directed to the English-speaking population, except in the Missions to Galway, and except in such districts as may not be occupied by the Irish Society." Since its establishment it has shown wonderful activity, and may be said to have already outstripped all its predecessors and contemporaries. It appears from its last report, that in the year 1851 it expended upwards of 11,700*l.* in carrying out its objects: and the following is given as the

state of its operative means in June, 1852:— Missions, 23; stations, 70; schools, 69; ordained missionaries, 30; lay agents, 18; Scripture readers, 147; schoolmasters, 60; schoolmistresses, 32.

I cannot obtain from the publications of the Society any positive statistics as to the amount of conversion from Catholicism effected by it, beyond what is supplied by the following statements, taken from one of the publications, of date November, 1852:—

"The Bishop of Tuam, in October, 1849, confirmed 401 converts; in September, 1851, he confirmed 712 converts; in July and August, 1852, he confirmed 535 converts, making a total of 1648 . . . In the district of West Galway, there are now between 5000 and 6000 converts in connection with this Society . . . Nearly 5000 children of converts or Romanists daily attend the Scriptural schools of the Society."

Although well aware, as already remarked, of the great conversion-movement in this part of Ireland, and consequently not disposed to overlook a matter so interesting and important, it is nevertheless true, that its existence would have been hardly revealed to me by anything that fell under my own immediate observation as I passed through the country. Everything that I saw and heard indicated the presence of the same Catholic people and the same Catholic institutions which I had seen hitherto in every district, town, and village, visited by me in

Ireland. I saw and heard very little more of Protestants or Protestantism than elsewhere, except I made special inquiries of those specially interested in the question. This struck me the more forcibly, from the fact of my being previously acquainted with the statistical statements given above, and because I had read, in one of the publications of the Society, the following announcement:—"*The Society's missions in West Galway have been the means of rendering a district, extending fifty miles in breadth, characteristically Protestant, which, but a few years ago, was characteristically Romish.*"

Without attempting to call in question the accuracy of the statistics given by the Society, as quoted above,—though all statisticians know the danger of dealing with *round numbers*—I must take the liberty of saying, that the statement just quoted in italics must be regarded rather as the expression of an amiable and sanguine enthusiasm, commingling the hopes of the future with the over-appreciation of the present, than as the sober definition of a reality. Even if the statistics were rigidly accurate, and we were to take for granted that the number of actual converts was 5000 or 6000, how could we distribute such a small number as this over a space of fifty miles, so as to give the district the character attributed to it in our italics? or how could we reconcile this statement with the actual population of the district? I do not know how large a portion of the county of Galway may be comprehended in

the fifty miles mentioned, but it must be a considerable portion; as I see by the Gazetteer that its greatest length is only eighty miles; its greatest breadth forty-two and a half; and its smallest breadth thirteen and a half; while by the last census it shows a population of no less than 298,564. The statement seems equally at variance with what I have just noticed as the general aspect hitherto presented to us by the people of the country, and seems in no way borne out by our subsequent experience.

There is a very good National school-house at Clifden; but it is now shut up. It was, indeed, never properly opened, although a mistress taught a girl's school in it for a short time. The cause of its being abandoned was said to be the former hostility of the Catholic Bishop of Tuam (the celebrated Dr. M'Hale), to the National school system. I found the effect of this hostility elsewhere; though it is now said that the Bishop is again partially reconciled to lay schools, as well as to the system of Father Mathew, to which also this narrow-minded prelate was at one time much opposed.

I visited two of the Protestant Mission schools at Clifden, one in the town, and the other about a mile and a half beyond the town, on the road leading to the mouth of the bay. In the former, at the time of my visit, there were about 120 boys and 100 girls on the books, the average attendance being about 80. Out of the 80 girls there were no less than 56 orphans,

all of whom are fed and clothed out of the school-funds, and a large proportion provided with lodgings also. Only two of these girls were children of Protestant parents; and in the boys' school there was only one born of parents originally Protestant. In the girls' school there were, I think, about 25 who are the children of converts, the great majority being either the children of Catholic parents still living, or orphans of parents of the same religion. I forget the precise relations of the boys in these respects, but I think there were about 25 whose parents are Catholics. Of this school, the master and mistress are Scotch, having only been at Clifden about nine months. The master's salary is only 40*l*.

At the probationary girls' school there were 76 on the books, at the time of my visit, their ages varying from eight to eighteen years. They are all Catholics, or children of Catholic parents; and out of the number no fewer than 40 are orphans. All the children at this school receive daily rations of Indian meal; 45 of them 1lb., and the remainder, half that quantity. Whether this is exclusive of the stirabout breakfast I saw preparing for them in the school, I forgot to ask. All the children of these schools read the Scriptures and go to the Protestant church, Catholic and Protestant alike. I was told at the school that, out of 40 converted children between the ages of 14 and 18, confirmed by the Protestant bishop some time since, only one has "jumped" back to Catholicism.

The chief agent in the work of conversion going on in Clifden is the Rev. Hyacinth D'Arcy, the English clergyman of the place, the son of the former proprietor of Clifden Castle and the surrounding district. He bears a most excellent character in the place; and seems to direct the same amount of energy towards what he considers the moral and religious regeneration of the people, as his father directed towards their economical welfare and the physical improvement of the soil. His paternal mansion is now evidently in the hands of one of the other faith, as one sees, in passing by it, an immense cross displayed in the centre of the grounds, as a sort of manifesto against the new doctrines so rife around it.

On the summit of a hill, between Clifden Castle and the town, there is a portion of an obelisk erected to the memory of the late proprietor, the creator of Clifden. It never was completed; surely, to the great discredit of a community so vastly indebted to this noble-spirited man.

I also visited a private Catholic school in Clifden, containing about 60 pupils, in which number there were two Protestants. It is not a Charity, the master being remunerated by the quarterly fees of the pupils. No religious instruction is given during school hours; but the catechism is taught every morning. The quality of the instruction given seemed good, and the results creditable to both the master and pupils.

There is a fine Union Workhouse near Clifden, which I visited. At the time of my visit there were 840 inmates, the great majority being women and children. Out of the whole number there were only ten Protestants. The master, like all the masters of Unions I have seen in Ireland, was a very active and intelligent man. He had been in the situation four or five years, and never had so few in the house on any previous occasion. In June, 1851, they had 3600 persons on their books, and he is sure that among these there were not more than 30 or 40 Protestants. I see by the official reports that the total number of persons relieved in this Union was:

Years.	In-door.	Out-door.
In 1850	6753	13,590
In 1851	6744	446

At the time of my visit there were 57 persons in the Infirmary and 12 in the Fever Hospital.

The dietary was here nearly the same as already mentioned in other workhouses: viz. for *breakfast*, 8 oz. of Indian meal made into stirabout with water and half-a-pint of new milk; for *dinner*, 16 oz. of rye bread and two pints of vegetable soup made with oatmeal. The rye bread, though sound enough, was very heavy and by no means palatable. All persons in the house capable of work, are constantly so employed. Here, as in all the other Unions I have yet

visited, there is a Catholic and Protestant chaplain, who attend regularly their respective flocks.

In the schools I found 60 boys and 240 girls, all neatly dressed and all carefully disciplined and taught. Among the 240 girls there was only one Protestant, and not one among the boys. Here, as in all the other Unions, the children have an extra allowance for supper: the extras, in the present case, consisting of 4 oz. of rye bread.

The schools in this workhouse are in connection with and under the direction of the National Board; an arrangement which ensures good teaching and good discipline. In the official return for the first half-year of 1850, the number of children in the schools of this workhouse was 496, viz. 230 boys and 266 girls; and in the return for September 1851, the number was 766, viz. 337 boys and 429 girls. I do not know how it happens that the present number of boys is so small in proportion to that of the girls.

In visiting the Clifden schools, and still more in visiting the workhouse, I was necessarily struck with the very small proportion of Protestants in them, considering that this town is justly regarded as one of the chief centres of the proselytising movement. Surely if the general population of the district was so characteristically Protestant, as the good missionaries believe, we ought to find a larger proportion of the workhouse inmates belonging to the new religion. As we have seen that there is a Protestant as well

as a Catholic chaplain belonging to the establishment, there would appear no sufficient grounds for supposing that the converts, if they existed, might be concealing their religion. Of course, no one will imagine that, in the admission of claimants for relief, any preference of the professors of one religion, could have been shown by the Guardians.

Being thus brought back to the matter of CONVERSION, I will here put down, almost at random, some additional memorandums on the subject, chiefly derived from persons with whom I conversed in Clifden or its neighbourhood. It is but fair to state that my conversation on these matters was chiefly, though by no means exclusively, with Catholics,—and for the simple and obvious reason that, in a district essentially Catholic (as I still think it), persons of this class must be the individuals with whom a stranger must come mainly into contact.[1]

The fact of conversions having taken place, to a greater or less extent, throughout this part of the country, was admitted by all; but the evidence varied extremely as to the probable number of converts—or "Jumpers," as they are invariably called by the Catholics. All admitted, also, that the conversion-movement originated in the year of famine; and the Catholics attributed its entire success to the relief

[1] Perhaps it may be well to state, that I did not bring a single introduction with me into Ireland, my intention and desire being chiefly to communicate with those who required no such passport to their presence—the lower and the middle class of persons—cotters, labourers, artisans, farmers, shopkeepers, priests.

then and subsequently afforded to the physical wants of the population by Protestants and Protestant institutions. They also asserted that many of their poor brethren who had been seduced (as they expressed it) by the temptation of food and clothing to join the ranks of the Protestants, had again seceded from them, since the return of better times: and the belief seemed general among the Catholics that if the country were to become prosperous, so that the labouring class could feel themselves independent of charity, the greater portion of the so-called converts would return to the mother Church.

An intelligent Catholic schoolmaster, however, thought it most probable that a considerable number of the children would adhere to the Protestant religion. Indeed, I should think this adherence might be fairly predicated of almost all the children who are *orphans:* and this unfortunate class constitutes a larger proportion among the children of the poor in Ireland, at this time, than probably can be found in any other country.

A respectable man in Clifden, connected with one of the principal agents in the Reformation-movement, and evidently having a leaning towards it, though still a Catholic himself, gave it as his opinion, that from 300 to 400 adults had been converted in the town and throughout the two large adjoining parishes of Omay and Ballindoon (containing together, according to the last census, a population of 10,933,) during the last five years. The same

person expressed himself as confident that out of the numerous children admitted into the Protestant schools in Clifden alone, fifty, at least, would have died of actual starvation but for the relief afforded to them in these schools.

In the same missionary document quoted from above, it is stated that in addition to the five or six thousand converts, "nearly 5000 children of *converts* or *Romanists* daily attend the Scriptural schools of the society." It would be interesting to know what was the relative proportion of the two classes of children. Judging from the few positive statistics I was myself able to obtain (manifestly too few), it might be inferred that the great majority of these children are not only the children of Catholic parents, but are in no other way Protestants except as attending such schools, and a certain portion of them going to the Protestant Church. I learnt from various quarters, and from the Catholic parents of some of the children themselves, that they permitted their children to join these schools chiefly for the sake of the food and clothing supplied to them. They also regarded it as an additional advantage that their children were receiving education: both advantages together they seemed to regard as sufficiently great to justify them in exposing their children to the risks of proselytism.

I was told by one of the teachers in a Mission school of some instances where the children of Catholics, after being trained for some time in the

schools, had been the means of converting their parents; but I suppose such instances must be rare, as I was not able to ascertain the fact personally, and as it was denied by others in the same place, of whom I made inquiry.

As far as I could learn, the heat and bitterness produced by the active labours of the Reformers, had of late rather subsided than increased, notwithstanding the unabated zeal of the Missions. This result was attributed to the fact of the people getting habituated to the agitation.

I heard more than one Catholic, however, complain a good deal of the annoyance of the domiciliary visits of the Scripture readers; and one Protestant inhabitant in a country-district near Clifden, accused these young men of being often deficient both in courtesy and good sense, in their dealings with the poor people in their own houses. Their zeal, he said, greatly exceeded their knowledge and far outran their discretion. This account seems probable enough, when we consider that many of these readers are young lads, the children of the poor, educated in these very schools. I was informed that they receive from seven to ten shillings weekly for their labours; but I had this from no sufficient authority to justify me in stating it as a fact.

I had a short conversation in Clifden with a youth of fourteen, who was then attending the head Mission School, and expected soon to be promoted to the office of Reader. He seemed elated at his

prospects, and was evidently very zealous in the cause he was about to advocate. One of this boy's parents was a Catholic, the other a Protestant. By way of testing his knowledge, in a small way, I asked him what was the difference between the old and the new systems; when he replied instantly, "The one teaches religion by the Scriptures, the other by the Priests,"—certainly a very clever and characteristic answer.

As might be supposed, the priests, and the Catholics generally, spoke very slightingly of the Reformation-movement, calling the creed of the converts "the Stirabout creed," and themselves "Jumpers;" and denouncing the system altogether as one of seduction and bribery, not of legitimate conversion on rational grounds. They seemed to think the contest altogether unfair and unmanly, conducted, as it was, under such unequal odds on the part of their opponents.

I give no opinion on the subject; but I presume that in this as in other wars, the belligerents are not expected to be over-nice in the choice of their weapons. The fight, as the Catholics say, is certainly not a fair one according to pugilistic law, or the law of the Duello; but it is in perfect accordance with military law, which authorises the contending parties to bring into the field whatever amount and kind of force they choose. There is only one disadvantage attendant on the use of the "stirabout" weapons employed by the missionaries—viz. the handle it gives

the enemy to maintain, even if conquered, that they are defeated by carnal, not by spiritual weapons. And so they say now; loudly asseverating that, on equal terms, they would assuredly be the victorious party. It is, however, a great thing for the missionaries to be able to reply, that if they employ weapons of flesh, these very weapons are hallowed by the fact of their being authorised and even enjoined by humanity and benevolence. It is the bounden duty of Christian men to feed the hungry and to clothe the naked; and if, in fulfilling this duty, they have an ulterior object, also good, surely they merit a double commendation instead of blame.

It must, however, be admitted that there is some force in the arguments of the Catholics; and that the triumph of the Protestants, if they are to triumph, would be purer, grander, and more decisive, if they could boast that their victory was the exclusive result of the goodness of their cause and their own personal prowess. At present they certainly give nearly as good grounds to their enemies for bestowing on Protestantism the nickname of "The Stirabout Creed," as the honest Laird of Rum, in olden times, gave to his Catholic subjects for bestowing on it the nickname of the "Religion of the Yellow Stick." I give the history of this transaction in Dr. Johnson's own words:—"The Rent of Rum is not great. Mr. Maclean declared that he should be very rich if he could set his land at twopence-halfpenny an acre. The inhabitants are

fifty-eight families, who continued Papists for some time after the laird became a Protestant. Their adherence to their old religion was strengthened by the countenance of the laird's sister, a zealous Romanist, till one Sunday as they were going to mass under the conduct of their patroness, Maclean met them on the way, gave one of them a blow on the head with a *yellow stick*, I suppose a cane, for which the Erse had no name, and drove them to the kirk, from which they have never since departed. Since the use of this method of conversion, the inhabitants of Egg and Canna, who continued Papists, call the Protestantism of Rum, *the religion of the Yellow Stick.*"[1]

It will probably appear to both the parties concerned in this religious crusade, that, in the preceding statements, I have shown myself honest overmuch. If I had taken up the part of a zealous partisan instead of that of a calm observer, I would, no doubt, have given a certain degree of satisfaction to the side on which I had marshalled my forces, however weak and insignificant they might be. As it is, I shall probably displease both.

I shall, however, have the comfort of knowing that I have not, even here, deviated from that rule of rigid impartiality which I had laid down, from the beginning, as my guide and director in observing and judging of Ireland, of Irish men, and of Irish things.

[1] Johnson's Tour to the Western Isles, (1775.)

In the position in which I purposely placed myself during this journey, even religion itself—or, rather, its two dominant forms, Catholicism and Protestantism—were to be viewed, not in reference to their essential and relative truth or value, but in regard to their relations to men's opinions and feelings, to the conditions of social life, to human liberty and progress, and to rational government: that is to say, in those relations in which alone it is the duty of a government to regard them.

It may be admitted, that in some of these relations, Protestantism has an advantage over its rival: but the amount and value of this advantage will be very differently appreciated by different parties; and to those who do not consider it as *immense*, it will appear unjustifiable to seek to attain it at the risk of the comfort or peace of a nation which is profoundly devoted to Catholicism, proud of its peculiar doctrines, and happy in the practices they enjoin.

Therefore it is, that while doing full justice to the motives which animate the missionaries in their exertions to convert the Catholics; and while acknowledging their object to be, according to their views, most praiseworthy; I have not been able to regard their proceedings with any more favorable bias, than the proceedings of the Catholics in resisting them.

CHAPTER XI.

CONNEMARA—WESTPORT.

We left Clifden in the forenoon to pursue our journey through the northern districts of Connemara to Westport. The weather still continued fine, and enabled us to see, now at a distance, now nearer, during the first half of our journey, our old and dear friends the twelve peaks of Binabola. The whole tract through which we passed, a distance of at least thirty Irish miles, may be generally characterised as moorland, bog, and mountain, the general wildness and barrenness being only broken here and there by isolated patches of cultivation; and yet it is here, strange to say, that so many of the English colonists have chosen to settle, as if they were ambitious of showing that resolution, when aided by money, can triumph over every disadvantage both of soil and climate.

Perhaps I ought to except from this general charge of barrenness a portion, at least, of the first six or seven miles out of Clifden, which were not only better cultivated, but were pleasingly diversified with views of the inlets or bays, along whose heads we travelled. This locality may be now regarded as partly "planted" by Englishmen. First we passed,

close on the left-hand side of the road, the new house and new farm of Mr. Butler, with its neat new church opposite, and where fencing and draining and bog-paring were seen going on all around with much activity. Immediately beyond Mr. Butler's are two or three more settlements, on one of which a new house is still under the builder's hands. Then, after an interval of bog, we came to a sort of straggling village, containing a grand new shop, built and endowed by Mr. Ellis, and which is the wonder and the comfort of all the country round. It is a perfect storehouse of all kinds of necessaries,—all I believe, of the best sort, and all transferable to the uses of the community at the lowest possible scale of prices. Further on we came to Mr. Ellis's own demesne; and as his house and school are only a very short distance off the road, we paid them both a visit, the schoolmaster informing us that Mr. Ellis is kind enough to see any passing stranger that may call upon him. The little farm of Mr. Ellis is surrounded by moors and barren hills, and was, indeed, only four years since, nothing but a barren moor itself. By indefatigable and continuous exertions, and a great expenditure of money, Mr. Ellis has converted this wild spot, if not to a paradise, certainly to a cultivated, fertile-seeming, English-looking homestead,—a green smiling island amid the dark desert of moors and bogs around it. In accomplishing this great work, this benevolent and noble-minded man, a worthy member of the Society

of Friends,) achieved a triumph of another kind, and yet greater: he saved a whole population from utter ruin, nay, from death itself. I was told by a gentleman on the spot, that but for the constant employment, and its accompaniment, constant and liberal pay, scores of the poor people in these secluded valleys must of necessity have sunk from mere starvation. Even now, Mr. Ellis's works supply the staple support of the labouring class in the district, as, at this very time he constantly employs about sixty persons on his farm, and in breaking up fresh moors to add to it.

Mr. Ellis's own abode, a neat house in the English cottage style, is prettily situated on a gentle elevation at the mountain's base, and commands, what cannot fail to be a delightful view to himself, the whole of the conquests achieved by him over his wild and stubborn enemy, the primeval bog.

To complete his bounties to the poor of this valley, Mr. Ellis has built a school at his own expense, and pays the whole outlay for keeping it up in full efficiency, including the salaries of an English master and mistress. It is a neat building of two stories, the one floor being set apart for the boys' and the other for the girls' school. At the time of my visit there were nearly 60 boys in the school and 32 girls, the whole number of girls on the books being about 40. There was not one Protestant in either school.

The boys' school is conducted precisely on the

principle of the British and Foreign schools in the Borough Road, London. The girls, in addition to book-learning and writing, are carefully taught sewing and the other mysteries of the needle; and for this purpose remain at school from half-past nine in the morning to half-past five in the afternoon, an interval being, of course, allowed for play and food.

I remarked that the boys were more ragged, and altogether less neatly dressed than in most of the National Schools I had visited, and was told that this was the result of principle on the part of Mr. Ellis, he deeming it unsuitable to hold out any mere physical lure to attract children to the school, and wishing to encourage the parents to make an effort to clothe their families out of their own earnings. Ragged as they were, however, they were fully a match, in point of learning, for the boys of any school I had yet seen in Ireland. Their feats in mental arithmetic were really alarming to men accustomed to do their little reckonings in pen and ink; and were enough to frighten from their ancient haunts, if any still lingered there, all the elves and fairies and brownies of the Malloge Mountain, at whose base they were performed.

The aspect of the girls' school was very different, and seemed to whisper the secret that the womanly care that presided here was not so rigid, at least, in the matter of political economy, as was the masculine authority; the girls being all extremely neat and well dressed, with a great array of charming white pinafores. However, it appeared, that even Mrs. Ellis

was not altogether regardless of social economics, as she made the children buy the main parts of their dress out of their own earnings with the needle, she only supplying, from her own private stores, the pinafores aforesaid. On the whole, looking on this scene in all its varied relations, I doubt if I found anything in Ireland more delightful—more especially as there was added to its intrinsic attractions the enhancing charm of unexpectedness.

If I might be forgiven for touching, however slightly, on what ought always to be sacred in a traveller's eyes, the Lares of the kind hosts who receive and succour him, I would add that I was almost as much surprised and gratified at what met my eye and ear in the interior of Mr. Ellis's cottage, as I was by the metamorphosis which his enterprising philanthropy had worked on the scenes around it. In the crowded haunts of civilisation, whether in town or country, we are prepared for and expect all the high conditions of social and intellectual refinement; but "in deserts where no men abide," as may almost be said of this locality, such things strike us with a sort of wonder: unreasonably, no doubt; for men and women of cultivated minds, and long accustomed to the elegancies of civilised life, cannot leave behind them, with change of scene, what has in fact become a portion of themselves.

Before taking leave of Mr. Ellis and his school, I must relate a little anecdote connected with it, as, besides the fact it displays, I think it illustrates very

well how careful travellers, as well as all other inquirers ought to be, not to give positive statements on second-hand evidence only. At the hotel at Clifden, on the preceding evening, a gentleman mentioned it as a curious *fact*, related to him by an eye-witness, that the children brought up in Mr. Ellis's school, though carefully kept from receiving any religious instruction or even from reading the Bible, should still present even more of religious partisan feeling, than children educated in all the exclusiveness of one sect only. As evidencing this sectarian feeling, it was stated that the children of the two creeds had been seen respectively to hoot and hiss clergymen of the opposite creed that happened to be passing through their village. It will be seen from the account given above of Mr. Ellis's schools, that both the alleged facts are false, there being only one creed among the children of the school, and the Scriptures being read there!

Shortly after leaving Mr. Ellis's farm, we entered more completely into the region of mountains, and soon came into the Vale or Pass of Kylemore, with its river and its lakes. In the entrance to this valley we saw another English settlement, that of Mr. Eastman, who has, like Mr. Ellis, reclaimed a large tract of land of the most unpromising kind. He has also built a large house on his property, but the site seemed to us bad; the house looking, from the road, as if it were crammed into a corner at the very base of the mountain.

The valley contracting as we advanced, we first came upon the banks of a river constituting the outlet of Kylemore Lough, and then upon the banks of the lough itself. This lake, filling up, as it does, the whole space between two parallel ranges of lofty and almost perpendicular mountains, not more than half a mile apart, and extending nearly three miles in length, is one of the most romantic and beautiful pieces of water in all Ireland; and taken with all its accompaniments, is not excelled, in point of grandeur and picturesqueness, even by Killarney itself. The mountains on either side rise to an immense height, Gurraun on the north to 1973 and Bencullagh and Benbawn on the south to more than 2000 feet; and the slopes of these mountains are covered with the most luxuriant woods and coppices. The flanks of the Gurraun mountain on the north side, at whose base the road runs, are exceedingly steep and rocky, and the trees and shrubs which line them are disposed in the most beautiful and romantic manner.

Beyond the Pass of Kylemore the road still continues through a most wild and barren tract, but redeemed from tameness by the noble mountains rising up and filling the horizon in all directions. Rounding the base of one of these, we suddenly came in sight of Killery harbour, or The Killeries, as the place is usually named, a scene which in grandeur and beauty may almost compete with Kylemore. It is an arm of the sea running up full ten miles into

the centre of a mountainous region, almost as narrow as Kylemore Lough, and like it completely surrounded and overhung by lofty mountains. Among these is the grand Muilrea, seen towering up right in our front to the height of near 3000 feet. The mountains more immediately bordering the lake are devoid of wood, and have slopes much less precipitous than those of Kylemore, at least on its northern side; and in this respect they want some of the traits of beauty which are so charming in that glen.

The road on reaching the Killery lake turns directly eastward along its banks, but at a sufficient elevation to command a splendid view of its great longitudinal range, and its singular environment by its mountainous girdle. Proceeding in this direction three or four miles, we reached the extremity of the lake, and then turning abruptly round, soon arrived at the half-way house or halting place of Leenane, situated at the junction between the road we had come and the direct road from Maam.

We found several carriages and cars at the small inn, their occupants, like ourselves, waiting for the feeding of their horses. There was, consequently, a considerable number of persons congregated; and among the rest, of course, the omnipresent police, always in order themselves, and with gentleness keeping order in others. They have a station here. At the inn-door, among the rest was a blind old Irish piper, seated on a stool, doing his best to

amuse the company, with some of the melodies of his country, of which he was certainly no mean exponent.

After a time the piper began playing jigs; and a dance was immediately got up, first by a young woman and an old woman, and then by the young woman and our Galway driver, an active young fellow. He danced zealously and well; but the young woman acquitted herself incomparably. It is but speaking the simple truth in regard to the performance of this young woman, to say, that it possessed every charm that an elegant and graceful carriage and the most thorough command over all the varied movements of the dance could give it. If she has not been long and strictly drilled in her vocation, she must have been born with all the aptitudes of original genius in this harmonious art. It was really wonderful to see how perfect her execution was, on her rough platform, and with her naked feet; though I cannot but think that the nakedness of the feet added not a little to the charm of the whole.

There were a good many beggars here, as might be expected from the aptitude of the locality for the exercise of their functions, and from the existence of the numerous poor cottages scattered around. As usual, the police were vigilant to prevent annoyance, but tender in the exercise of their authority and not over-rigid in enforcing obedience. They presented to us here the same fine soldier-like aspect which

had struck us everywhere, as well as the courteousness, gentleness, and propriety of demeanour which appear to be the invariable characteristics of this invaluable body of men.

All travellers have been struck with the fine qualities of the constabulary force in Ireland. For my own part, looking at them in their mere physical aspect, I cannot help regarding them as the finest body of men, of equal numbers, ever brought together. They are, I believe, the picked men of Ireland; and being so, I verily believe it scarcely an exaggeration to say that they are also the picked men of mankind. They are not merely all tall, well-grown, and muscular, but they are almost all (I really think, judging from my own observation, I might say all,) well-knit, of fine carriage, and of handsome countenances.[1] Most of them, to be sure, have the bloom of unsullied youth and health in their favour, which no ordinary regiment can be expected to possess; but still, making all due allowance for this, their claims to superiority in the physical conditions mentioned, must still, I

[1] Sir Francis Head, who had accession to official documents, gives (Fortnight in Ireland, p. 44,) the following as the actual heights of the whole force:

Height. Ft.	In.		No. of Men.	Height. Ft.	In.		No. of Men.
6	3	and upwards	23	5	11	and upwards	1794
6	2	„	161	5	10	„	2921
6	1	„	506	5	9	„	4623
6	0	„	1104	5	8	„	1518

think, be conceded. And all that we have heard of the general conduct of this body of men, would seem to entitle them to an almost equal praise for their moral qualities: at least, they have ever borne, and continue still to bear, the highest character for general good behaviour and efficiency in the performance of their important duties.

The following was the state of this Force on the 1st of July, 1851, according to the return made to the House of Commons: 1 inspector-general; 2 deputy inspectors-general; 2 assistant inspectors-general; 1 receiver; 1 surgeon; 1 veterinary surgeon; 17 paymasters; 71 magistrates; 35 county inspectors; 246 sub-inspectors; 334 head constables; 1716 constables; 355 acting constables; 9674 sub-constables. Total of all ranks, 12,385.[1] There are 352 horses belonging to the corps. The total expenditure of this body during the year 1850, was 562,183*l.* 14*s.* 6½*d.*—an enormous sum, certainly, but no doubt well exchanged for the benefits procured by it. The following are the annual allowances of some of the officers and of the men:—inspector-general, 1500*l.*; deputy inspectors-general, (each) 800*l.*; assistant inspectors-general, (each) 500*l.*; county inspectors, according to their rate, (each) from 220*l.* to 298*l.*; sub-inspectors, according to their rate, (each) from 100*l.* to 180*l.*; head con-

[1] Sir Francis Head informs us (Loc. cit.), that of the total force 7798 were Catholics, and 4703 Protestants. This makes the total greater than that given in the text by 216, no doubt owing to the increase since the Parliamentary Return from which I copied my numbers.

stables, from 50*l.* to 80*l.*; mounted constables, 38*l.*; infantry, 36*l.*; sub-constables, first rate, 27*l.* 14*s.*, second rate, 24*l.*

The duties performed by these men are very multifarious, but may be easily understood. Besides exercising the more ordinary functions of constables, they assist all public bodies in town and country, and perform themselves the functions of others. For instance, they took the late census, not merely as to the population, but as to houses, farms, farm produce, &c. &c. In short, I believe it is almost as easy to say what they do not do as what they do: they are the servants of public order and public convenience in all things—always wanted, always found. In my frequent personal intercourse with these men, I was always struck with the readiness of their replies and the suavity of manner with which they were given. They seemed to deport themselves as if it were at once their duty and their pleasure to be agreeable. On several occasions I obtained the most valuable information from them, not merely by word of mouth but by correspondence; and the letters with which I have been favoured, would do credit to any professed clerk.

On leaving Leenane, we turned, first, for a short way, round the inner end of the Great Killery Lough, and then made our escape abruptly through a gap in its boundaries into the county of Mayo. After this we soon left all our noble mountains behind us, and with the exception of the valley of

the Errive, with its fine woods and river, all the rest of our journey was tame and uninteresting. We reached Westport between five and six o'clock.

We had sufficient daylight remaining after our arrival at Westport, to visit the adjoining park and demesne of Lord Sligo, and to take a peep at Westport Quay, the marine portion and port of the town. The wall of Lord Sligo's park bounds the whole of the western side of the town; and the main entrance fronts one of the principal streets. This is a great advantage to the inhabitants, access to the park being liberally granted to all persons at all times.

The grounds of Westport House consist mainly of a small valley at the foot of a gentle hill, and of the flat alluvial plain by the side of the small river, which, after passing through the town, traverses the park. This is of considerable extent; but, like all Irish parks, too full of trees. The damming up of the rivulet by an embankment at the lower extremity of the grounds, near the Quay, has created a small lake, which occupies the centre of the valley, and almost washes the walls of the house,—a large square unornamented building, with no pretensions to architectural elegance. The walks through the woods are pleasant; but the thickness of the coppices and the over-crowding of the trees give to the whole an impression of closeness.

The Quay, which adjoins the lower end of Lord

Sligo's park, can boast of some pretty large store-houses; but I fear the sea-traffic from it is far from considerable.

The town of Westport is situated principally on the brow of a small hill, and in the valley at its foot. This lower portion of it is traversed by the small river already mentioned, which is embanked, and the ground on both sides converted into a Mall, with a range of good houses overlooking it. Our hotel, which is excellent, is the principal building in the North Mall. Besides the Mall, there is another tolerably wide street on the brow of the hill, and a third, very steep, crossing these at right angles along Lord Sligo's park-wall.

In the centre of this steep street there stands on the top of a ridiculously slender and ungraceful pillar, the statue of a late citizen of the place, but whose claims to such an honour are by no means allowed by the majority of his surviving townsmen. George Clendenning, we were told, was a Protestant banker, the active agent of a former Lord Sligo, the friend and helper of the aristocracy in the neighbourhood, and the great patron of the orange party. Like most men of the class, he seems to have been cordially disliked by the party opposed to him, the Catholic and liberal portion of the population, some of whom, even now, prognosticate the precipitation of his effigy, one of these days, from its present lofty position.

This statue, and the present feelings of the public

respecting it, afford a good illustration of the folly of raising monuments on mere party grounds, a fact which towns, of more importance than Westport, would do well to keep in view. A fine statue was erected very recently in London to the memory of a man, who, in twenty years, will have no memory.

Parts of the upper portion of the town, and the higher grounds on both sides of it, command splendid views of the neighbouring mountains, as well as of the sea-like bay of Clew, with its numerous inlets and islands. At the mouth of this bay, Clare Island rises boldly up from the water directly to the west; to the south-west, Croagh Patrick fills the horizon with its magnificent peak; on the south and south-east, the grand range of the Morisk and Partree mountains loom nobly in the distance; and towards the north, the numerous peaks of the Burrishoole group give additional picturesqueness to the scene. In the immediate vicinity of the town, the soil is sufficiently flat to be cultivable, and is, for Ireland, tolerably well cultivated.

The parish church of Westport is situated within Lord Sligo's park. The Roman Catholic Church is a large building, situated in the South Mall, with a somewhat imposing front, apparently of recent erection. There is also, in the town, a Presbyterian and a Methodist Meeting House.

The population of Westport was, in 1841, including the Quay, 4912, and in 1851, 4815. This makes a decrease of only 97, a much smaller proportion than

was supposed by the inhabitants themselves to have resulted from the two great causes of decrease, famine and emigration. In 1850, the number of emigrants that sailed from Westport harbour was only 690; but I believe a considerable portion of the emigrants from this district sailed from other ports.

Westport seems essentially a Catholic town, although it is one of the places in the West of Ireland in which zealous endeavours have been made, of late years, to extend the Protestant faith. I do not know what success has attended these attempts; nor do I know whether the estimate of the two religions, given to me by several of the inhabitants, is to be depended on. This estimate made the number of Protestants, of all denominations, to be only about two or three hundred. I see by the Parliamentary Returns in 1834, that the whole district in which Westport is situated, comprising a space twenty-four miles in length and twelve in breadth, contained the following relative proportions of the different sects:—Churchmen, 1222; Presbyterians and other dissenters, 111; Roman Catholics, 30,335. It will require no slight power to bring these proportions into anything like that equality which some zealous Protestants seem to think almost already reached.

Several of the respectable Catholics with whom I conversed, complained a good deal of the mischievous efforts of the religious reform movement in

the town, as productive of heart-burnings and strife, and as tending, generally, to destroy the harmony that previously existed among the different sects.

There is a very fine Union Workhouse at Westport, kept in great neatness and cleanliness, and obviously under a rigid though humane discipline. It contained, at the time of my visit, only 792 inmates, the smallest number that was ever in the house. Of this number 131 were in the infirmary. The season of harvest is always found to diminish the number of persons in the workhouses, as many can then find work who are deprived of it at other times of the year. Thus, so recently as May last, there were nearly double the number of persons in the house. In June, 1850, the master told me that he had as many as 5000 persons in this and the auxiliary houses. During that year, I found by the Commissioners' Reports that 11,441 were admitted into the house, and 8282 received relief out-of-doors; while in the subsequent year, 1851, only 6896 received in-door relief, and 116 out-door relief. Among the 792 persons now in the house, there are only three Protestants; and the master says that the number never exceeded 20 when the houses were at the fullest.

The diet was, as usual, according to the regulations; but the bread was greatly superior to the rye-bread of Clifden, being made of a mixture of Indian meal and what is termed whole wheaten flour. It was well-baked and very palatable. The bread of the

children is made of whole wheaten flour alone, and that of the infants of the ordinary white flour. The adults have buttermilk; the children sweet milk.

The decrease of numbers mentioned above has not been solely owing to the harvest. No fewer than 300 children have gone out of the house, in consequence of money received from their fathers in England and Scotland; and 21 have gone to America, through funds sent home to them by their relations. Except the children in the schools, every person capable of work does work, either in the house or out-of-doors. Forty men are now at work on the grounds attached to the workhouse.

I found the schools in this house, as indeed everything else, in capital order, and the children all actively engaged in learning. There were in the boys' school 122, and in the girls' 240, all dressed in the uniform of the house, and all singularly neat and clean. Cleanliness is, indeed, most carefully enforced. Beside the usual ablution of the hands and face in the morning, the children wash their feet before going to bed in the evening. I saw a most convenient and compendious apparatus for this purpose in one of the rooms—viz., a sort of small wooden trough or canal running round the room, close by the wall, which can be filled with water at will, and into which some hundreds of little feet may be inserted at once. With such care it is no wonder that the children in the workhouses in this country are in general so healthy, and look so well.

According to the reports of the Commissioners of National Education, with whose Board this workhouse school is in connection, the number of children on the rolls, in the year 1850, was no less than 1686, and in 1851, 1496.

Among the 240 girls in the school there was only one Protestant. I omitted to inquire the proportion of Catholics among the boys, if there were any. The Roman Catholic chaplain was in the school at the time of my visit, but rather, it would seem, for simple supervision than for purposes of religious instruction. This is given at other and stated times. There are two chaplains here, as in all the other workhouses visited by me. The salaries seem to bear some relation to the proportion of clients, though, of course, not a very precise relation; the Catholic chaplain receiving for his flock of 789, 52*l.*, while the Protestant chaplain receives 25*l.* for his 3 scholars. Many of the children are complete orphans, their parents being either both dead, or one of them (the father) having left the country before or after the other's death. A considerable number have, also, come into the house along with their mothers, the family having been left by the father without the means of support.

No one can visit these Union schools without feeling strongly impressed with the conviction that they are working a change in the manners and habits of the rising generation that must tell

immensely on the manners and habits of the future men and women of Ireland. It would be contrary to all our experience if young girls, taught to work, taught to read and write, taught religion, and forced into the observance of the most tidy habits, for a continuous period of twelve, six, or even a less number of years, should feel comfortable or satisfied with the slovenly and lazy habits, or with the personal and household dirt and squalor of every kind to which their parents had been accustomed. When themselves domiciled in their parents' cottage, or occupying the place of mistress in their own, it is impossible that they should forget all the lessons they learned in their younger days; or that they should not feel anxious that others should learn the advantages derivable from the same source. I feel assured, that young women so instructed and scattered throughout the land, will prove so many well-springs of the economic virtues, and thus raise, both by example and precept, the standard of social and domestic life to a point much higher than it now is.

In proof that such habits are not unpalatable to the young in Ireland, I may mention the well-known fact, that when the mother is enabled to leave the Union, on the return of her husband, or by any other means, her daughters are often found most anxious to remain in the house. This, however, is not permitted by the rules of the Unions. The orphans, however, are permitted to remain

until they have attained the age of 15 or 16, unless they have been able previously to obtain some domestic employment.

I have said that I found everything in this workhouse in excellent order; a remark already made in regard to others, and which may be justly applied to all those visited by me. Except the police barracks, nothing domestic in all Ireland struck me more than the neatness and cleanliness of these houses. They looked as if they had been purposely set up as patterns for imitation by the cottagers; and there seems little doubt that, among the other lessons learned in them by the more juvenile part of their inmates, that of domestic as well as of personal tidiness will be one.

It here occurs to me to make another general remark on a circumstance which forced itself on my notice in almost every visit I paid to these houses, and which will account for much of the excellent discipline and arrangements found in them all: I mean the remarkable intelligence of the masters. I do not know from what class of society these men have been taken, or what may have been their previous preparation for the office, but they all appeared to be singularly well suited for the situations they filled. Their civility to us strangers was marked, and they evinced the utmost readiness to show and explain everything in the establishments under their charge. Many of them were evidently men of fair education, a fact which I

had an opportunity of putting to the test, on more than one occasion, in the course of a correspondence with them.

I found the National School at Westport not in a very prosperous condition. This is an old school, established many years since; it was suspended in the year 1839, and did not open as a National School until last year. The cause alleged for this tardy opening is the hostility of Dr. M'Hale, the Catholic bishop of the diocese, to all such schools. In the year 1851 the average attendance at the boys' school was 119; the attendance last month was 130, though on the day preceding my visit there were only present 105; the decrease being caused by the claims of harvest. The whole number at present on the rolls is 308. There is only one Protestant at present in attendance, but there have been as many as three or four.

In the Westport Parochial Protestant Schools I found the statistics as follows:—*Boys.* On the books, 42; average attendance, 25; present to-day, 22; of whom 6 were Roman Catholics. *Girls.* On the books, 40; average attendance, 30 to 36; present to-day, 22; of whom 7 were Roman Catholics. I learnt from the zealous curate of the parish, whom I met with in the school, that there were three other Protestant schools in the country districts, which might have an average attendance of from 15 to 25 each. No food or clothing is supplied to the children at any of these schools. They are

supported chiefly by private subscription, though they also derive support from the Church Education Society, with which they are associated. In the Report of this Society for the present year it is stated, that the number on the rolls of the Westport School, in 1851, was 40 boys and 40 girls, with an average attendance of 22 and 27 respectively. In the same document the amount of local subscriptions is stated to be 44*l.* for both the schools.

The same gentleman also kindly informed me that the proportion of Protestants in this town and neighbourhood had certainly increased, although not fewer than 350 had emigrated during the last four years. At the last Confirmation held in Westport he said that no less than 24 converts were confirmed, of which number 18 were adults.

The accounts I received of the past and present condition of Temperance in Westport was rather interesting, though its formal aspect at present was somewhat disheartening. An active and very respectable Catholic tradesman established a Total Abstinence Society so early as the year 1835, long before Father Mathew came into the field, starting with about 40 or 50 members. After the visit of Father Mathew the numbers greatly increased, so that as many as 2000 pledged men walked in the procession of 1840. In the following year there occurred some disputes, involving some of the relationships of the members with the clergy, which brought upon them the hostility of their redoubtable Bishop,

Dr. M'Hale, and this led to the downfall of the Society. My informant, himself a Catholic, and a well-informed and highly-respectable man, reluctantly confessed his belief that the Bishop was jealous of the popularity and power of the Father, and hence in reality his hostility, though it had other ostensible grounds for it, bearing more directly on the ecclesiastical functions of the Bishop. I believe some of the over-zealous Teetotallers made a proposition that they should not countenance any priest who was not himself a Teetotaller.

There never was a Temperance Hall in this town, which is always a valuable medium for keeping people together. It is thought that there are not now more than 40 or 50 pledged practical Teetotallers in the town. The community, however, have here as elsewhere, greatly profited by the system of Total Abstinence. Although its reign was so short, it has left most valuable fruits behind it, the inhabitants being, upon the whole, very temperate.

CHAPTER XII.

CASTLEBAR.

We left Westport in the forenoon for Castlebar, purposing, after paying a short visit to it, to proceed to Ballina for the night.

There is nothing very remarkable in the district between Westport and Castlebar. We had left the region of mountains and picturesque beauty behind us, and once more entered upon a tract of that tame, rugged, and homely scenery, which characterises so large a portion of the lowland districts of Ireland.

Beauty—simple beauty—can hardly be said to characterise any of the large landscapes in Ireland. Combined with the grand or picturesque, indeed, or with both these, we often meet with fragments and glimpses of scenery super-eminently beautiful; but we rarely or never meet with any of that continuous garden-like and half-sylvan landscape, presented to us by the rounded knolls and rich plains of England, and which goes to the heart by its charm of loveliness alone. It may even be doubted whether Ireland can be ever made to rival, in the quality

of uniform richness and charm of landscape, its sister island. The inherent barrenness of much of its rocky uplands, the tameness of its wide and dismal plains, the coarse lifelessness of its moors and boggy valleys—together constituting a large portion of the soil of Ireland—seem almost to deny to it the possibility of attaining to that general aspect of delightfulness, which the combined powers of nature and art have bestowed upon England.

When, indeed, the time arrives, as it is to be hoped it will, and at no very remote epoch, that shall see all the soil of Ireland that is cultivable, cultivated as it ought to be; all her fields fenced with living hedges and lined with trees; and, above all, when the sloping shores that border and surround her thousand bays and lakes and rivers, have risen in all the glory of cultivation from the hands of an industrious, prosperous, and tasteful people; then may there be more room to question of her rank in the scale of beauty: then may she measure herself with England with less timidity. Even in her present state, it will not be denied that she is mistress of many scenes that England can scarcely pretend to rival.

The country beyond Westport was a good deal more cultivated than any we had yet traversed since entering Galway; but it presented to us many moorish and boggy spots not cultivated at all, perhaps not cultivable; and only a comparatively small

extent of occupied land that did credit to modern agriculture. The new system of consolidation, also, was here strongly indicated by the comparatively small amount of corn land and the great extent of pasture ground; and, still more unpleasantly, by the "ruined walls and roofless homes" that marked our tract on either hand as we proceeded through the territories of Lord Sligo and Lord Lucan, the great proprietors of the district.

We stopped at a small village on the roadside near a fine farm of 300 acres, belonging to Lord Sligo, but occupied by an English gentleman of the name of Stafford. Everything seemed here in good and wholesome trim, the whole aspect of the farm betraying the country of its cultivator.

Mr. Stafford is a Protestant, but like Mr. Ellis and other kind and just men of that religion, is as popular among the people as if he was of their own creed. Indeed, I found it invariably the case in all parts of Ireland, that the popularity of the landlord, or the farmer, depended in no degree upon his religious views, but upon his practical conduct towards his neighbours and dependants: and this fully as much in the case of the Catholic population as of the Protestant, if not more so.

Men of this persuasion among the labouring class over and over again assured me, and collateral circumstances corroborated the assurance—that in their intercourse with people of their own humble station, or in their relations with their superiors,

they never allowed the matter of religion to influence their proceedings. They said the question with them was not whether a man was a Catholic or Protestant, but whether he was a good or bad man; and I do not think I met with a single example among lay Catholics of the lower class, of those narrow and exclusive views in religion, which unhappily distinguish so large a proportion of their superiors of both creeds. The common expression of these humble persons was, that every man had a right to follow his own religion, and that it would be much better for the people generally if they were all let alone to follow their own convictions.

In making this statement I must, to prevent all misconception, add, that this liberality of views, on the part of my humble Catholic friends, originates in no laxity of principle nor in any sceptical misgivings in their own minds as to the superior truth of their own creed. On the contrary, I never met with one among them who was not a sincere believer, and with very few, indeed, who might not fairly claim to be both religious and pious. In speaking of their individual misfortunes and distresses, they almost invariably comforted themselves with the expression that such was God's will, and with the prayer that they might, by His grace, be enabled to bear what had befallen them. Even in the ordinary and everyday proceedings of life, along with a remarkable freedom from swearing and all other sorts of bad language, they generally exhibited

—at least, elderly persons did—a degree of reverence towards the name of God which is rarely witnessed in Protestant countries,—the women curtsying, and the men raising their hats from their heads, whenever they had occasion to name that name. I would, therefore, think myself justified in believing, from such facts alone, that these people were telling me nothing but truth as to their feelings towards their neighbours and their neighbours' religion, even if I had no other authority; but I had the same statements confirmed to me over and over again by Protestants. From this, I think, the inference is fair, that whatever disorders and disturbances, or whatever violent proceedings take place in Ireland under the name or pretence of religious difference, they do not originate with the humbler classes, but with their superiors on one side or the other, most commonly on both.

In Mr. Stafford's village (I omitted to note its name) we found the National School shut up—another victim of Dr. M'Hale's prejudices. It was, however, said by the people of the village that the school was about to be opened once more, it being understood by them that the hostility of the Bishop and his priests, from what cause they knew not, had abated. Whatever it was, they were rejoiced at the prospect held out to them, as they complained much of being unable to give their children any education at present. The village, in other respects, was said to be comparatively prosperous, owing mainly to the

great number of hands employed by Mr. Stafford, and to the liberal wages given by him.

Castlebar, situated about eight and a half Irish miles from Westport, appears to the traveller passing through it, a neat and even a handsome town; but a closer inspection hardly bears out the first impression. Its population in 1841 was 5137; and in 1851, 4027, showing a decrease of no less than 1110 in the ten years. Taking the whole parish, exclusive of the town, the decrease was still greater—viz. from 5327 to 3115, a decrease of 2212, or considerably more than one third. Even this was below the estimate of some of the inhabitants, who assured me that, what with famine, fever, emigration, and evictions combined, the loss had been one half. I have already remarked that I generally found the estimate of the inhabitants themselves, as to the decrease of population in any place, above the truth.

Castlebar seems to be essentially a Catholic town; at least the official returns of 1834 gave only 1133 Protestants out of a total population of 12,111 in the parish; and one of the Protestant tradesmen only gave the present number of Protestants in the town as about 700. Some of the Catholics with whom I spoke rated the number below this.

The Catholic Chapel is large, but, as usual, ugly. The Parish Church is a neat building with a handsome spire. The Court-house in the square is also neat; and the County Prison, at the western

entrance of the town, is massy and imposing. In saying the town was neat, I ought to have confined the remark to the main street and the parts adjacent, the great body of the place consisting of poor streets with low cottage-like houses.

What is called the National School in Castlebar, was opened so long ago as 1820. On the establishment of the National School system it was adopted by the Board, and continued so associated until the year 1842, when, from some cause or other, it ceased to be connected with the National system. It has, however, remained open as a school ever since, being supported by private subscription. Negociations are again on foot to place the school under the National Board. At this time it contains about 100 children of each sex, and there is not one Protestant among them. The children ought to pay one penny per week, but the master says that not more than twenty of the boys really do so. He is, consequently, kept very poor, not having more than 20*l.* salary. He pays out of this a rent of 1*l.* per annum for his house.

I visited also the Parochial Protestant Schools, which are in connection with the Church Education Society. At the time of my visit there were 38 boys on the roll, and about 20 present, the average attendance being from 19 to 24. Some of the boys were Catholics. There were 32 girls on the rolls, with an average attendance of 18; 16 were then present, of whom two were Catholics. Among the

children of both sexes there are 26 who are orphans or otherwise destitute, and who consequently receive support from the school-fund, I think to the amount of a quarter of a stone of Indian meal per week. The Catholic children participate in this bounty as well as the Protestants; their attendance at school being found to be most regular when the meal is scarcest at home. In the last Report of the Church Education Society I find the number on the roll and the average attendance in these schools to be as follows, in 1851:—*Boys*, on the roll, 49; average attendance, 32. *Girls*, on the roll, 34; average attendance, 26. Both the master and the mistress accounted for their present small attendance, partly from the claims of the harvest season, but still more from the ill-blood and prejudices generated by the late contested election; the poor children suffering from the faults of their betters: the old story of the *delirant reges plectuntur Achivi.*

The master of the school was formerly a Catholic, and a teacher in the National Schools until the year 1848. He was converted by following up his own reflections excited by the enunciation of a physical fact in one of the lay books supplied to the school. This was the doctrine of the *impenetrability of matter.* How, he argued, could the actual physical presence of the body and blood of Christ exist in the bread and wine, without exhibiting physical gravity and bulk, or without displacing something? He considers himself as an

example of the danger to Catholicism of the National Schools, and thinks Dr. M'Hale's hostility to them is founded on this danger. The honest schoolmaster is certainly now a zealous Protestant, whatever the philosophers or the Catholics may think of the fulcrum that moved him into his present position. I am told that the doctrine his philosophy seemed to him to impugn, is not, after all, the Catholic doctrine of Transubstantiation but that of Consubstantiation, which is disavowed by orthodox Catholics. But I feel more concerned in wishing, poor fellow, that he had a better salary, for I believe he is, at any rate, a worthy pedagogue; he told me his whole income was 20*l.*

On further inquiry in the town I learnt that all the conversions to Protestantism were among children. No one seemed to be aware of the conversion of any adults.

My inquiries respecting Temperance were so far satisfactory as to justify me in placing Castlebar in the same temperate category as the other towns yet examined by me. Although greatly fallen from the palmy state of pledged Teetotalism, which once distinguished it, it has preserved the best fruits of this system in its habits of practical temperance. At one time it would appear that one half, if not two thirds of the population were pledged and practical Teetotallers. It is now doubted if there are more than twenty or thirty that can lay claim to this distinction.

Various causes have contributed here as elsewhere to the downfall of the Temperance system. The hostility of Dr. M'Hale is regarded as one of the principal in this town as well as in Westport. It is no enviable distinction to this prelate that he should be opposed to the two greatest measures ever devised for the moral and physical good of his countrymen—I mean the National School system and the Abstinence movement of Father Mathew; and still more that he alone, of all the Roman Catholic Bishops of Ireland—and the clergy whom he immediately rules, of all the priests in Ireland—should be entitled to this bad eminence.

The Union Workhouse is, like all its fellows, a well-built and roomy establishment; and all its interior arrangements are characterised by the same order and discipline, and by a degree of cleanliness that is really surprising. The total number in the house at the time of my visit was only 579, viz., 84 men, 125 women, 319 children, and 61 in the hospital. The number of Protestants 16. The present is, I believe, the smallest number that ever was in this house. The master has known it to contain (in 1848) 2500 persons at one time. In the year 1850 there were in this Union, according to the official reports, 8600 who received in-door relief, and 11,204 who received out-door relief; last year (1851) there were 5377 received into the house, and *none* who received relief out of doors. No doubt the returns for the present year will show a still more remarkable diminution.

The dietary in this house is according to the prescribed formula, as to amount and kind, with only such slight variations as local circumstances suggest. The bread in common use, called here compound bread, is made of equal parts of whole flour (unbolted wheaten flour) and rye meal. I found it very palatable and good. The Indian meal (8 oz.) allowed for breakfast is made into a mess of stirabout, weighing no less than 38 oz., so that the breakfast of a healthy man consists of 38 oz. of Indian meal porridge, and half a pint of milk. The children under fifteen have a third meal, consisting of 4 oz. of brown or white bread made of wheaten flour. The meal hours are as follows:—Breakfast, from eight to ten; dinner, from two to four; supper (for the children) from five to six. Women nursing have, in addition to their ordinary diet, one pint of gruel or vegetable soup, and one glass of milk daily. The average number of children in the workhouse schools at present is from 60 to 70 boys, and from 180 to 200 girls, over and above the infants. In the Reports of the National Board, under which these schools are enrolled, the number of children in September 1850 was stated to be 226 boys and 226 girls; and in the same month of 1851, 108 boys and 226 girls. In the house at present there are a great many orphans and deserted children. Of these, the girls are kept in the children's department until they are fifteen, when they are transferred to the women's department, if they still remain in the house.

Castlebar being the capital of Mayo has, of course, its newspapers; and of course one, at least, for each of the two great parties in Ireland,—the Liberal for the Catholics, the Conservative for the Orangemen and Protestants. They are called 'The Mayo Constitutional,' and the 'Mayo Telegraph,' and they are each recorded in Thom's Almanac as using 15,000 stamps in the course of the year.

Lord Lucan's Lodge, it hardly deserves the name of a mansion, adjoins the town of Castlebar, and his farm-buildings are at no great distance. This farm-homestead is a complete model establishment, with steam-engine-power, aud everything in the most perfect order. His Lordship is said to be the most extensive farmer in the three kingdoms, having, it is stated, not fewer than 15,000 acres in his own hands. This extraordinary circumstance is explained by the fact that Lord Lucan has been for years devoting all his energies to convert his estates into large farms, on the English or rather Scotch system. His bailiff is a Scotsman, and all his farming operations are conducted on the Scottish model. The only part of his improvements that we saw was this home-farm, conspicuous by its large and regular fields, and presenting the due proportion of turnips, grain, and grass, which this system requires. It reminded me of Lord Fitzwilliam's farm at Coolattin, and, like it, exhibited a striking contrast with the wild country around it. Lord Lucan retains such a vast quantity of land in his own hands simply

because part of it is in the process of consolidation, and because he has not been able to get tenants for much that is consolidated.

The outlay of money in these gigantic improvements has been enormous,—amounting, it is said, to some hundred thousand pounds. We were told that, in some of his improvements he has expended as much as 15*l.* per acre. Whether or not he himself, even if he lives to be an old man, will ever receive any adequate return for his expenditure, most people seem to doubt; but that the *property* will eventually be an immense gainer by his labours is clear enough.

Lord Lucan seems to have set about his great work with such determination, that he has been as little daunted by the moral and social difficulties involved in it, as by the physical obstacles presented to him. The number of cottages that have been pulled down, and the number of people evicted from them, and compelled to go into towns and into workhouses, or to emigrate from the country altogether, have been literally enormous. Although a very soft nature could scarcely be brought to front at all such a trial as this must have been to the heart and mind of its institutor, and although the name of Lord Lucan is certainly very unpopular among the people of the district, yet I nowhere heard that he had betrayed, in the operations which were necessary to the completion of his plans, any undue severity, much less any cruelty that could be avoided.

Neither must we suppose that all the persons deprived of their potato-gardens were disposed of as above mentioned. Some, no doubt, have remained in their old haunts, working at his improvements, and will probably be fixed there eventually as labourers on the new farms.

Still it cannot be doubted, that hardship and distress, in the highest degree, must have often been the necessary consequence of Lord Lucan's proceedings; but whether he was wrong in doing what he has done, or whether he may not, in reality, rather claim from the large-thoughted and far-seeing patriot and philanthropist, the merit of conferring on his country the greatest of boons, is a question which will be answered very differently by different individuals, according to the strength and extent of their mental grasp, their economical and political views, and their personal temperament. I will venture to say this much—that though there are many good and wise men who would have shrunk from doing, or even from witnessing, such things, there is no patriotic Irishman who must not rejoice that they have been done. The thunder-storm and the hurricane are felt and deplored as terrible inflictions, but we are told by philosophers that they are wise and benevolent provisions in the economy of nature.

In reference to the system of eviction generally in Ireland, it is but just to the landlords to remark that the establishment of Union Workhouses and of Poor Law relief generally, during the last ten

or twelve years, has deprived it of much of the horror that would have otherwise accompanied it, and which must have gone along with it in times when no such asylums existed.

The Poor Law system came into operation in 1839, and workhouses began to be erected in the following year. Four houses were completed in 1840, and the erection went on so rapidly, that in the year 1845, no fewer than 123 had been opened. The number was increased every successive year until 1850, when they had reached their present number of 163. The following table shows the number and extent of accommodation and assistance afforded by these houses, and at what cost to the country, during the last four years :—

No. of Unions.	Years.	Numbers Relieved.		Total Expenditure.
		In-door.	Out-door.	
				£
131	1848	610,463	1,433,042	1,835,634
131	1849	932,284	1,210,482	2,177,651
163	1850	805,702	368,665	1,430,108
163	1851	708,450	60,120	1,110,892

Two things are evident from this statement—first, that there was a sure asylum to which the evicted families could resort, and had a legal right to resort, so that the evictors could not be justly charged with the crime of knowingly exposing them to actual want of either food or shelter: secondly, that this food and shelter were provided, in a very

considerable degree, by the landlords themselves, and at an enormous cost to them; the very act of eviction that placed their property within their own control making them liable to the whole amount of poor rates levyable on it. The amount of this rate has for a good many years been very great—some years in certain places almost equal to the whole rental; in many places, during a few years, equal to one half the rental. The amount of the rate during the present year I found to vary from 3*s.* to 5*s.* in the pound; an immense decrease for many places, but not much in others.

As illustrating the burthen of the poor-rates on the landlords, I will here give the actual rates of one particular place (Killarney) for the last seven years; always rather preferring, according to the title of my book, to state individual facts, than to make general propositions.

POOR RATES *levied on Property in the* KILLARNEY ELECTORAL DIVISION, *from* 1846 *to* 1851.

		Rate.		Per Annum.
February,	1846	1 6	=	1 6
February,	1847	2 8		
October,	1847	3 0	=	5 8
April,	1848	4 6		
October,	1848	3 3	=	7 9
July,	1849	2 4		
September,	1849	3 0	=	5 4
July,	1850	2 6	=	2 6
June,	1851	1 3		
October,	1851	4 6	=	5 9

The following are the different ways in which the rates are proportioned between the landlord and tenant:—

1. Where the rent per annum is equal to the valuation of the property under the Poor Law, the landlord pays half the rates, by allowance to the tenant *when paying* his rent.

2. Where the valuation of the property exceeds the annual rent, the landlord pays *half the rate per pound* on *every pound* of the *year's rent.*

3. Where the valuation of the property *is less* than the annual rent, the landlord pays half the rates levied.

In all cases the occupier must pay the collector in the first instance, and deduct from the landlord, when paying his rent, the amount legally chargeable against the latter.

In making these statements I am the apologist of the landlords to this extent—of those landlords, at least, who have only adopted the practice of consolidation since the complete establishment of the Poor Law system—viz. that if they had the conviction that this consolidation was not merely for their own interest as proprietors, but was also for the good of the country at large, and for the happiness of the future people of Ireland, they were not merely legally but morally justified in carrying it into effect. The existence of the Poor Law system, with its Union Workhouses in every district, was an essential preliminary, not merely to render such an

act justifiable, but to render it possible without incurring the responsibility of a most positive outrage on humanity, which no mere legal authority could either warrant or palliate. And the apology, moreover, proceeds on the assumption that the evictions were had recourse to after due warning to the parties concerned; and that they were conducted with every practicable accompaniment that could mitigate the physical and mental distress which must, under all circumstances, be too severe not to reach the heart of any one in any way concerned in the proceedings, much more the hearts of those who were the direct cause of it. I believe this was often the case; I would fain hope that it was generally so: I have learned, however, that *the reverse* was also true —nor rarely, I fear; more especially where the task of dispossession was left in the hands of a mercenary agent. If this be true, the landlord, whether a resident or an absentee, has incurred a fearful responsibility, which, far from being limited to the immediate case, must take its share in answering for those terrible deeds of mistaken vengeance which have of late years so darkened and saddened the social history of Ireland.

Although Lord Lucan's plans of consolidation comprise, as a general rule, the establishment of large farms, yet the rule seems to be wisely modified by him in practice. And, indeed, I cannot but believe that a country or a district with nothing but large farms, would only be a shade better than that

of the wretched cottier system. The mixture of large and small holdings in the same district seems to be capable of producing infinitely greater good than can be achieved by the exclusive adoption of either. This would appear to be Lord Lucan's opinion also. At least, I found such holdings in one of his villages near Castlebar. One tenant, under a recent lease, rented a house with 15 acres of land adjoining for 17*l.* per year; and another had only 7 acres and a house, for which he paid a rental of 9*l.* 14*s.* annually.

The people we saw employed on Lord Lucan's harvest field, were chiefly paid by the piece, at the rate of 7*s.* 6*d.* per acre, which amounted to about 1*s.* per day. Those employed by the day were paid as follows: the men 10*d.*, the women-reapers 6*d.*, and the women-binders 4*d.*,—all without victuals.

The locality of Castlebar has naturally led me to refer more particularly to Lord Lucan in relation to the great change as to the consolidation of agricultural property now taking place in Ireland; but it will be seen by many previous statements in these pages, that he is far from being the exclusive promoter of it. Indeed, we have seen that the practice has almost become general throughout Ireland. And now, in writing out my memorandums on this head, I am enabled to avail myself of information of the most important and most authentic kind, showing the actual advances made in this direction. This information is derived from

an admirable Report recently published by the Commissioners of the late census in Ireland. The whole of this Report I recommend to those who wish for a complete knowledge of the subject: I can here only make a few extracts from it.

It will, I think, be impossible, after reading these brief but pregnant statements, any longer to retain a doubt that the great revolution as to the holding of property in Ireland has already made great advances; while it seems equally certain, from what is at present going on, that these advances will proceed to an early consummation. What may be the precise effect of this remarkable change on the future fortunes of the people of Ireland, remains to be seen. In all probability, it will be one of great though not unmixed good; but for good or for evil, the die is now cast—the thing is now done.

1. *Changes in the several Classes of Agricultural Holdings, exceeding one acre in extent, which have taken place during the last ten years.*

Classes of Holdings.	No. of Holdings in 1841.	No. of Holdings in 1851.	Decrease.	Increase.
Number above 1 and not exceeding 5 acres .	310,375	88,083	222,292	—
Number above 5 and not exceeding 15 acres .	252,778	191,854	60,924	—
Number above 15 and not exceeding 30 acres .	79,338	141,311	—	61,973
Number above 30 acres	48,623	149,090	—	100,467
Total . . .	691,114	570,338	283,216	162,440

II. *Changes in each of the last three years.*

Years.	Total Holdings.		Holdings not exceeding One Acre.		Holdings exceeding One Acre.	
	No.	Ann. Dec.	No.	Ann. Inc.	No.	Ann. Dec.
1849	651,145	—	31,989	—	616,156	—
1850	628,222	22,923	35,326	3,337	592,826	26,260
1851	608,066	20,156	37,728	2,402	570,338	22,558

From these Tables it will appear that the total number of holdings has continued to decrease. The entire reduction between the years 1850 and 1851 is 20,156—which is, however, 2767 less than that which took place between 1849 and 1850, although at the same time the returns for 1851 exhibit an increase of 3402 in the holdings under one acre. This increase of the very small holdings is satisfactory as showing that the remark made in a preceding page, respecting the retention of a portion of the evicted tenantry, in or near the consolidated estates, must be correct. It is presumed that among the vast number of "holdings not exceeding one acre," many must be occupied by former cottiers, now engaged as labourers on the property of others.

The following Table shows the interesting fact of the actual results of the consolidation system so far as yet developed.

III. *Actual number of Farms in Ireland, exceeding 30 acres, in the year* 1851.

Above 30 and not exceeding 50 acres . .	70,093
Above 50 and not exceeding 100 acres . .	49,940
Above 100 and not exceeding 200 acres . .	19,753
Above 200 and not exceeding 500 acres . .	7847
Above 500 acres	1457

The following two extracts from the Commissioners' Reports have also very important bearings on the same general subject of the influence of the changed system on the tillage and produce of the land. The first (IV) shows that there has been a considerable increase in the amount of cultivated land during the last ten years; while the next (V) seems to prove that the recent practice of throwing corn-land into pasture, has already told on the amount of the cereal produce.

IV. *Relative quantity of arable land in Ireland now and formerly.*

"The quantity of arable land in Ireland in 1841, was 13,464,300 acres; the amount according to these returns is now 14,802,581, showing that the extent of the cultivated land has been increased by 1,338,281 acres during the last ten years; and from 1847 (the first year the extent of tillage was recorded), to 1851 the quantity of land under crops has been also extended from 5,238,575 to 5,858,951, thus showing an increase of 620,376 acres.

v. *Estimate of the quantity of corn, beans, and peas grown in Ireland during the last four years.*

Crops.		1847.	1851.
Wheat	(barrels of 20 stones) . .	4,916,599 . .	2,508,963
Oats	(ditto of 14 stones) . .	18,433,390 . .	17,232,874
Barley	(ditto of 16 stones) . .	2,489,330 . .	2,482,992
Bere	(ditto of 16 stones) . .	423,978 . .	442,752
Rye	(ditto of 20 stones) . .	102,273 . .	157,537
Beans and Peas	(bushels of 8 gallons) . .	675,649 . .	1,283,610

vi. *Total produce of the above crops reduced to tons of* 2240 *lbs. each*:

Years.	Tons of Produce.	Years.	Tons of Produce.
1847 . .	2,548,503	1850 . .	2,113,327
1849 . .	2,182,514	1851 . .	2,165,864"

vii. *Total produce of edible roots (in tons) during the last four years.*

Years.	Potatoes. Tons.	Turnips. Tons.	Carrots, &c. Tons.
1848	2,048,195	5,760,616	(Not known.)
1849	4,014,122	5,805,848	101,727
1850	3,945,990	5,439,005	83,622
1851	4,441,022	6,081,326	87,627

In the year 1847 the proportion of cereal to green crops was, in acres—four six-tenths to one; whilst in 1851 the proportion was two three-tenths to one.

viii. *Amount of flax (also showing its great increase) cultivated in each province in Ireland.*

	1850. Acres.	1851. Acres.
Leinster	1801	4889
Munster	2094	5991
Ulster	85,065	125,407
Connaught	2080	4249
Total of Flax . .	91,040	140,436

The two following Tables, showing the total amount of stock in Ireland in 1841 and 1851, complete the view I have been desirous of giving of the present state of the agricultural interest in Ireland. It will be seen how well these details confirm the observations I have had occasion to make in various places respecting the deficiency of pigs and sheep in Ireland. I may add, that they point out to the speculator in Irish stock a fine field for his exertions:

IX. *Total and relative amount of each kind of Stock in Ireland in* 1841 *and* 1851.

	1841.	1851.
Horses and Mules	576,115	543,312
Asses	92,365	136,981
Cattle	1,863,116	2,967,461
Sheep	2,106,189	2,122,128
Pigs	1,412,813	1,084,857
Goats	—	235,313
Poultry	8,458,517	7,470,694

"This Table shows a gradual diminution in the number of horses and mules; the decrease within the ten years being 32,803. Pigs, though greatly increased since 1847, have not yet reached the numbers shown in 1841, the deficiency as between that year and 1851 being 327,956. Goats were not enumerated in 1841, but their numbers have considerably increased since 1847. Poultry have also increased since 1847; but they are yet under the number in 1841 by 987,823. The number

of horned cattle in each period shows a considerable augmentation; the increase within the ten years being 1,104,345.

"The Census Commissioners of 1841 not only made an enumeration of the stock at that time in Ireland, but also, after inquiry, assumed an average rate per head for each description, viz.:—horses and mules were valued at 8*l.* each, asses at 1*l.*, horned cattle at 6*l.* 10*s.*, sheep at 1*l.* 2*s.*, pigs at 1*l.* 5*s.*, poultry at 6*d.* By this means they arrived at an approximation to the value of the entire stock in Ireland in 1841. There is every reason to think that were the inquiries on this subject now repeated, horses and mules, cattle, sheep, and pigs would be estimated at higher rates; but as any alteration in these rates would disturb the comparison with previous years, it has been thought judicious to adhere to the prices adopted in 1841. A general view is thus afforded of the extent of the changes which have taken place since that year in this important branch of farming."

x. *Past and present value of farm stock in Ireland:*

Years.	Value.
1841	£21,105,808
1851	27,737,393

"In contrasting the number of holdings with the value of stock in the years 1841 and 1851, it appears, that although the number of holdings has diminished by 120,776, and the gross value of stock

in the possession of landholders has increased by 7,926,307*l.*, the landholders in each class have on an average a less amount of stock on their farms respectively than they had in 1841, thus showing that stock on the two smaller classes of holdings (*i. e.* from 1 to 5 and from 5 to 15 acres) has diminished more rapidly than the number of holdings, and that, although the stock on the two larger classes (*i. e.* from 15 to 30, and above 30 acres) is increased, the increase is not in proportion to the greater number of large holdings; and that a further augmentation of the stock to an extent of 5,700,000*l.* in value is required to make the average amount of stock on each class of holdings in 1851 equal to what it was on the same classes in 1841.

"The demand for this increase necessarily arises from the enlarged size of farms; thus if a farm of five acres, with its stock, be added to one of fifteen acres with its stock—as existing in 1841—the latter becomes a holding of a higher class, but with a stock value for only (9*l.* 17*s.* 6*d.* added to 22*l.* 11*s.* 7*d.*) 32*l.* 9*s.* 1*d.*, being 14*l.* under the average value per holding of the class to which it has been raised by the union of the two farms."

END OF VOL. I.

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GIANT'S CAUSEWAY.

MEMORANDUMS MADE IN IRELAND.

CHAPTER I.

BALLINA.

We left Castlebar in the afternoon, on our way to Ballina, where we purposed resting for the night. The route presented nothing very worthy of notice until we reached Lough Conn.

The country through which we passed on leaving Castlebar possesses little that calls for notice, being of that common, coarse, semi-cultivated kind which in Ireland is so uninteresting when not relieved by the vicinity of lakes or mountains. As we approach Lough Conn, however, the tameness of the flat corn-patched moorland disappears, and is succeeded by the sterner and bolder features of a stony desert, the whole surface being almost covered by the huge projecting shoulders of the subjacent rock, or overlaid by vast boulders broken from the same.

Skirting the west shores of the lake for a time, the road at length brought us under the base of one of the roots or rather branches of the great

Nephin Mountain, the highest in Mayo. At this point we had reached the extremity of the lake we had been skirting; but we soon found that the road which, turning to the east, led us along its northern shore, merely traversed a narrow neck or tongue of land which separates this from another lake of much greater extent. This strip of land was, in its natural state, cut across by the small stream which unites the two lakes, but is now artificially united to the opposite bank by a bridge. This bridged neck of land is termed the Pontoon.

Both these lakes are usually called Lough Conn, though this name properly belongs to the larger or upper lough only, the lower having the distinctive appellation of Lough Cullen. Together, these lakes are of great extent, the upper, or Lough Conn proper, being eight miles in length, its greatest width three miles and a quarter, and its mean breadth one mile and a half. The lower lake, or Lough Cullen, is about two miles and a half long, and one mile and a half broad. This last, except at the point which adjoins the upper, has nothing picturesque about it, its shores being flat and marshy. A good deal of the upper lake is bordered in the same manner, but the fine range of mountains that bound it on the west, breaking up its shores with their rugged spurs, and finally terminating in the great Nephin, give at once a grand and picturesque aspect to the vast expanse of water at their feet.

This Nephin is a finely-shaped mountain-mass, quite isolated by its great elevation, and visible at a far distance in all directions. It rises 2646 feet above the sea level.

The flat shores of Lough Conn proper, are, on the east side, if possible, still more rocky than those of Lough Cullen, and the whole tract of country around retains the same character to a considerable distance from the water. The upper lake is fed by the river Deel, which enters its north-western extremity, as well as by other streams from its mountain boundary. The lower lake is partially fed by streams coming from the south, namely the Castlebar river, and another whose name I did not learn. The Castlebar or Clydagh river is the outlet of a series of small lakes near Castlebar, which together occupy a space nearly three miles in length and a quarter of a mile in breadth. The Clydagh escapes from that portion of the lake called Lough Dan, close to the town of Castlebar, and has a course of nine or ten miles, part of it through a flat marsh, before it ends in Lough Cullen. Both the lakes finally discharge their waters by a channel not more than a quarter of a mile long, running from the lower extremity of Lough Cullen into the river Moy, whose seaward course brings it very close to this lake. The small river forming the outlet of the lakes is very shallow as well as short, being partially dry in the summer. The elevation of these lakes above the sea level is stated to be from thirty-seven to forty-

two feet, a difference of five feet having been observed between the winter and summer level.

I am led to give these particulars a little more in detail on account of a very singular anomaly which exists in the currents of these lakes,—nothing less, indeed, than the occasional *reverse* flow of the lower lake into the upper. Of the truth of this fact I received, on the spot, the most distinct evidence from persons resident there, and, among others, from a very intelligent member of the constabulary force, Mr. William Browne, at that time, and for many years previously, stationed at the barracks close by. I have since had some further communications with Mr. Browne, which leave no doubt whatever on my mind as to the fact of the backward flow, though I have not yet succeeded to my own perfect satisfaction in accounting for it. As far as I can learn, the reversed flow has no set times of recurrence; at least none of my informants have ascertained this fact, if it exists; but Mr. Browne and some of his local friends think it occurs most frequently in summer and harvest. Neither had any one noted the period of its duration. They had, however, all seen the flow itself, and Mr. Browne states that when it exists, the current is very strong, much stronger than the ordinary current downwards.

It has been stated that this singular change of current is connected with the ebb and flow of the sea; but this is quite untrue in fact, and could not possibly be the case, the only connection of the

lakes with the sea being by the river Moy, in which the tide does not rise higher than the town of Ballina, which is ten miles below Lough Conn.

Several other explanations present themselves.

Knowing, as we do, the power of a long-continued wind blowing in one direction to raise or heap-up water on the opposite shores, as is seen in the Red Sea, and on some parts of the eastern shores of America, we might suppose that such might be the case here; but those who are best acquainted with the phenomenon assert that it is unconnected with any such precursor.

Another, and much more probable explanation, is the sudden elevation of the level of the lower lake by great partial rains, which, while flooding the Clydagh and other small rivers that run into the lower lake, may have missed the vicinity of the upper. Obvious difficulties in this explanation are (1) the immense quantity of water that would be requisite to raise the whole surface of the lower lake (upwards of 2700 acres in extent) only a few inches; and (2) that, in the case of partial falls of rain, the probability is much greater that they should affect the upper lake, owing to its mountainous borders, than the lower lake: still, when it is considered that there are several small rivers draining a wide extent of country, falling into the lower lake, and that it is very much shallower than the upper, the explanation seems far from untenable.

A third explanation occurs to me, founded on the

relation of the river Moy to the lower lake. This river, in its progress seaward, and before turning away, as it were, from the lower lake with a rounded sweep, runs for a part of its course almost in an opposite direction to that of the short river that joins it from the lower lake. Now, if we conceive the river Moy to be flooded from any of the ordinary causes that flood rivers, we can easily understand that it may not only dam up the outlet from the lower lake, but produce such an accumulation of water in it as to make it flow into the upper. Unfortunately I am as yet unable to state, from any local authority, whether this hypothesis is at all borne out by facts.

However, I think that one or other of the latter two hypotheses, and, still more, the co-existence of the two supposed phenomena, a likely-enough occurrence, will go far to set at rest this curious question.

Our friends at the Pontoon barracks gave us another piece of information respecting these lakes which is worth noticing. They were formerly, and from time immemorial, celebrated for the great quantity of trout and salmon contained in them. These have within these dozen years sustained a wonderful diminution, especially the trout, from the introduction of pike into the lakes about the time specified. How this introduction took place no one seems to know, though there is so pretty a legend got up respecting it, that makes one almost regret that it is not true. It is stated that an old poacher

on the lakes, convicted and punished for his misdemeanours, conceived a project of revenge on those who had been instrumental in his disgrace, that should touch them all very nearly. This was the introduction of some living pikes into the lake, which he is reported to have brought from some distant lough in the county of Galway.

After the stony desert immediately beyond Lough Conn, the country becomes once more boggy and moorland, and so continues, intermingled with small farms and patches of corn-land here and there, until we reach Ballina: this we did about seven o'clock.

We had remarked in every part of the country which we had yet passed through, the singular fondness of the farmers of Ireland for *enclosures*. In the smallest farms, and in mere cottage holdings, and quite as much on the poorest and wildest spots as on good lands, no portion of ground occupied, or intended to be occupied by any one, is ever seen without a fence or enclosure of some sort—almost always in the shape of rude stone walls. We had a curious example of this in the vicinity of Lough Conn, where the slope of a small hill on the roadside is divided into some dozens of little enclosures —many of them not bigger than the site of a good-sized house—by huge stone walls, although more than half the enclosed space in each consisted literally of earth-fast blocks of stone. It looked almost as if the fences had been reared to protect the stones! I suppose the immediate cause of this

superfluity of fencing, in many cases, rests on the necessity of disposing of the stones dug from the soil in clearing it, and hence their arrangement in the form of walls. But the same system prevails among the bogs and moors, where there is often no stones, showing that there must be some other reason for its being so universal in Ireland.

While on this subject I may mention another small peculiarity in the exterior economy of farming in Ireland, which struck me equally, and more particularly from the circumstance of its universality throughout the whole island: this is the existence in every common field-gate of two huge round pillars of stone with conical tops, something in the fashion of the Round Towers in miniature. I got into the habit of naming these Pecksniff gate-posts, after Dickens's hero, from the striking contrast between their vast pretensions and small performance. Very generally it happened that the fields at whose entrance these huge gate-posts stood, were small and insignificant, and not at all tenable in their fence-capacity; and very commonly also the gate itself (generally iron) was not fixed in these stone posts, but had a separate metal upright to swing on: so that they were in reality more for ornament than use.

These Pecksniffian towerlets are also rendered more conspicuous by being whitewashed with lime; a practice, by the way, vastly more general, as applied to cottages and small houses, in Ireland, than I ever saw elsewhere. Whatever may be the

blackness of all within doors, you will generally find that the outside walls of the cottages are nicely whitewashed, except in the cases, comparatively rare, where they are built of turf. These peculiarities, also, like the stone fencing, originate in local causes. I believe the gate-posts are made of such large diameter (a couple of feet or so) because it is easier and cheaper, in so stony a land, to build with large stones than with small; and they and the cottages are whitewashed because limestone is, fortunately for Ireland, a very frequent rock in most parts of it.

Ballina is a neat, and looks like a thriving town. It is beautifully situated on the banks of the river Moy, about five miles above the point where it enters Killala Bay. It consists, indeed, of two towns, divided by the river, and united by the two bridges which cross it. The larger town, Ballina proper, lies on the left bank, and the smaller, Ardnaree, on the right; but they are both, properly speaking, but one town, and usually receive the one general name of Ballina. There has been a remarkable decrease in the population of these towns of late years, particularly of Ardnaree, as will appear from the following abstract of the last two censuses.

	1841.	1851.	Decrease.
Ballina . . .	5313	4635	678
Ardnaree . . .	1699	583	1116

Ballina proper contains one or two excellent streets, and several others of tolerable size and

neatness. Like all other Irish towns, it also contains many small cottage-like houses and some dirty and confined lanes, more particularly Ardnaree.

The Moy is a splendid river, and, dashing as it does over some bold rapids in the very middle of the town, gives to the eye and ear a perpetual suggestion of activity and liveliness which is very agreeable to a civic population. The tide flows up to the town, but the river is not navigable farther than a mile or a mile and a half below it, and only then to vessels not exceeding 400 or 450 tons. The river between the town and Quay runs over a succession of rocky shelves, and its banks, particularly the left, are finely wooded, and contain several gentlemen's seats. There is always a steam-tug on the river to assist the navigation, which, for a small Irish port, seems considerable. The pilot told me that about forty ships came into the harbour in the course of the year, either loaded or to load.

There was formerly a large export trade in corn, and the people at the Quay informed me that there had been a larger exportation this year of oats and barley than in all the years since the famine. Of late years, among the imports, Indian corn has been a principal article.

There is a fine salmon fishery in this river, employing many hands during the season, and also a good many at other times to *keep* the rivers and lakes in the interior frequented by the fish. The men seem badly paid, the best hands receiving only

seven shillings a week, even when employed by night as well as by day. The fish is commonly exported to Liverpool, being conveyed from the river in a small sloop to be put on board the Liverpool vessels in Killala Bay. The total export of salmon this year is supposed to amount to from 120 to 130 tons, and reckoned to realise to the proprietors a profit of near 5000*l.* These gentlemen pay a rental of 1100*l.* for the fishery, besides a constant outlay of about 500*l.* for watching and protecting the haunts of the fish. The present season has been particularly successful.

The small village called The Quay is almost entirely occupied by fishermen. The cottages are small and untidy, and not half-furnished. There is a small plot of ground attached to most of them, to the extent of 16 or 17 perches; the rent varying from 20*s.* to 30*s.* per annum. There are about forty fishermen in this village, or rather forty men whose avowed occupation is fishing; for they assured me that very few of them could follow their trade for want of the necessary means. They said that nearly all their boats have gone to decay; and, since the years of famine, they have not been able to get either new boats or nets, or other necessary tackle. The men were strong and active-looking, and expressed themselves as most anxious to follow their occupation if they were enabled to do so.

I asked these men if they would and could pay a weekly rent for boats and tackle, if they were provided by others. They caught eagerly at the idea,

and said that every man would willingly pay a shilling per week for the use of the boat, &c. If these statements are correct—and I see no reason for doubting them—the facts stated seem to indicate as great a want of enterprise among the commercial class in Ireland, as among the people themselves. Surely in such a town as Ballina some individual, or some association of individuals, might be found, who, merely as a commercial speculation—to say nothing of higher considerations—might give these poor men the means of following their employment. It seems strange that the mere desire of obtaining a better fish-market—which, I believe, hardly exists at present in Ballina—should not, of itself, set on foot some such undertaking. There can, I think, be little doubt that it would *pay*, even commercially: that it would inevitably pay most richly in the higher mart of benevolence, there can be no doubt at all.

It was really most painful, and in many ways, to see those fine sturdy fellows—willing to work, and able by their work to support their families and benefit the public at the same time—all loitering idly at their cottage-doors, and half-starved, solely because no man or men among their neighbours—who must be aware of their condition—would take the trouble to consider the means whereby their evils might be removed. The least consideration, I am convinced, would inevitably lead to their removal.

I feel the more assured of the success of this plan of supplying the fishermen with boats, &c. at a weekly

or annual rent, because I know it to have been a custom formerly in use among the fishermen in some parts of Scotland; the proprietor of the village supplying all the boats, and leasing them out for a term of years, under a contract of repair and renewal at certain fixed times.

While writing out these Memorandums, I have received from a friend a communication on the subject of the Scottish practice, which I subjoin. From this it appears that the custom prevalent when I had a knowledge of the country, some fifty years since, has now become obsolete; but the fact of its existence so long sufficiently proves its practicability. Whether my Irish friends might, by greater care in the organisation of the plan, eschew the causes of its decay in the Banffshire fishing villages, I do not know; but, at any rate, the prospect of even temporary success ought, in my opinion, to be reason sufficient for attempting its introduction at Ballina and elsewhere along the west coast of Ireland, under the state of distress now so painfully prevalent there. My friend's statement is as follows:—

"About twenty years ago the proprietors on the east coast of Scotland, particularly those of the fishing villages on the Banffshire coast, Port-Gordon, Buckie, Portessie, Findochty, and Portknockie, were in the practice of affording to a crew of fishermen (six in number) a new boat, at a cost of 25*l.* or 28*l.*; the fishermen supplying, at their own expense, sails, rigging, &c. They paid the proprietor in money and

fish to the amount of 6*l.* 6*s.* per annum for the space of seven years. This sum stood also as payment for the privilege of landing their boats, and as ground-rent for their houses. At the end of seven years the boat was considered to be worn out; when the crew paid the proprietor 1*l.* as the value of the old boat, and the proprietor in return paid the crew 11*l.* 5*s.* to aid them to get a new one: this was called the *short run,* and was renewed at the end of every seven years, upon the regular payment of 6*l.* 6*s.* yearly. The crew had to give the boat all the necessary repairs she might require during this term at their own expense. The fishermen had to find themselves in all their fishing materials, namely, nets, lines, &c.

"The above plan appeared to work well for a long time. It is now, however, almost done away with. It became a difficult matter for the proprietors to get the fishermen to keep together: they were always breaking up their crews, through quarrels amongst themselves, and of course the rents were but indifferently paid; so much so, that the proprietors have now in general declined to assist them with new boats. The general practice now is for each fisherman to pay the proprietor 10*s.* 6*d.* for the privilege of landing his boat, and from 10*s.* 6*d.* to 12*s.* 6*d.* for the ground-rent of his house, yearly."

I subjoin, in a note,[1] the remaining portion of my

[1] "The haddock fishing commences here about the 1st of October, and continues until the end of May. The fishermen sell all their fish to the fish-curers, who smoke them for the Glasgow, Leith, London,

friend's communication, as containing some statistics which may also be useful in Ireland.

The National Schools at Ballina are on the usual excellent plan. At the time of my visit to the boys' school there were on the books 175, but only 60 present. The average attendance during the last year was about 100. The present comparatively small attendance was accounted for partly by the period of the year (harvest), by the vicinity of the vacation, and by the unfavorable effects of the recent election for Members of Parliament. There was only one Protestant at present in the school; but at a former period there had been as many as twelve. The master is a Catholic, and gives the usual religious catechetical instruction at the stated times fixed by the Board. The parish priests visit the school for purposes of supervision and inspection, but never instruct the pupils in religion.

and Liverpool markets, where they bring from 20*s.* to 40*s.* per barrel, according to the supply. The curers pay the fishermen about 16*s.* for 156 haddocks; the barrel containing about 230 to 250 haddocks, and costing the curer 25*s.* the barrel, besides other charges and expense of transit.

"From the 12th of July to the middle of September our fishermen occupy themselves in prosecuting the herring fishing, and, in general, with very good success. The average gain to the individual fisherman may run from 80*l.* to 100*l.* per annum. The men certainly have a great deal of materials to keep up, so that, on the whole, they may be said to be in debt.

"The population of Buckie is about 2700, and the number of active fishermen 362. Thirty-two large boats go to the haddock fishing during the winter, and six smaller ones. Buckie also fits out about 175 boats to the herring fishing yearly. These boats, when new, cost from 60*l.* to 70*l.* each; and the fleet of nets about 70*l.* to 80*l.*"

The female school, although belonging to the National establishments, is conducted by the Sisters of Mercy, four or five of whom attend the school by turns. There are also two paid mistresses in the school. At the time of my visit there were only 32 girls in attendance, owing to the prevalence of the same reasons which affected the numbers in the boys' school. Some weeks back, however, there were between 200 and 300 in attendance. In July there were on the roll 389. There is not, at present, one Protestant in the school. This is an industrial as well as an ordinary educational school. The following is the state of these schools, according to the official returns of the National Board, dated September each year:

	1850.	1851.
Boys' School . .	267	162
Girls' School . .	347	362

There is a Protestant school in Ardnaree, attached to the English Parochial Church, and supported to a considerable extent by the Rector. It does not appear in the list of the schools assisted by the Church Education Society. The school-house is small, and in every way inferior to the National School. At the time of my visit there were on the books 58 boys, with an average attendance of 25; and 42 girls, with an average attendance of 20. Formerly (before the famine) the schools seem to have been better attended, the boys then reaching to the number of 130, and the girls to 110. A short

period of the school-time, in the girls' school, is devoted to industrial work. The children are expected to pay one penny or twopence per week, but few pay anything. The master told me that nearly one half of his pupils were Catholics, but the mistress said the Catholics only amounted to about a fifth part among the girls. All who attend the schools read the Scriptures, and must learn the Creed and the Lord's Prayer; but the Catholics are excused from the catechetical instruction. No food or clothing has been given to the children in these schools for the last two years.

There is also a very neat and well-organised Presbyterian School in Ballina. At the time of my visit it had on its books 52 boys and girls. All these are Catholics, except six, and all of them read the Scriptures and receive the same religious instruction. Twenty-five of the Catholic children even attend the Presbyterian Church. This is an industrial school, and seems excellently managed. No bribes in the way of food or clothing are held out to the Catholics to attend it; but the girls receive the profit on their own work, and obtain all the materials at a cheaper rate.

This is a *Mission School*, established with a view to the ultimate conversion of the Roman Catholics, and was the first battery I had seen erected by the Presbyterian powers against the fortress of Catholicism. It is necessary to distinguish such schools from the common or ordinary schools so liberally

provided by the Presbyterian Church. Wherever any of her ministers are to be found, whether in the Presbyterian land of Ulster, or elsewhere, the establishment of a school may be said to be almost as much a matter of course as the erection of a chapel, education being never for a moment forgotten by this intellectual sect of Christians. But these Mission Schools are on a different footing, and have, in some respects, a different object. They are, like the Church Mission Schools of the English Church, for the most part planted among Roman Catholic populations; and the officers connected with them do not confine themselves exclusively to instruction in the schools. In each district where any of these schools exist, there is a local missionary and a catechist or Scripture reader, whose duty it is to give religious instruction in school and out of school.

There are in Connaught two distinct sections of these Presbyterian Mission Schools; one supported by the Presbyterian body at large from certain funds derived from various associated bodies, collections at churches, and private contributions; the other set on foot and maintained by the "Belfast Ladies' Relief Association for Connaught." These two Societies, though having objects in common, are yet distinct in their organisation and management.

Of the schools which may be termed "General Presbyterian Mission Schools," there are at this time no less than forty-three in the counties

of Mayo, Sligo, Roscommon, and Leitrim, containing in all about 2000 children. Of this number only a fifth or sixth part are Protestants. "In these forty schools (says one of the Reports) there are forty-seven teachers engaged in giving instruction in common literature, and in Scriptural and industrial knowledge. The number on the roll is above 2000—between fifteen and sixteen hundred in daily attendance—and about one half of them are working at the sewed muslin manufacture. Each district is independent of the others, as to special oversight and management; but all are conducted on the same general principles, under the care of the general superintendent." Beside these schools there are twenty or thirty more of the same kind in the south and west of Ireland, and a considerable number more (perhaps forty) which are only partially supported by the funds above mentioned. It will be further seen by the following extracts from the same Report, that the schools are, for the most part, industrial schools, and the pupils chiefly girls; and it will be observed that the plan of the English Church Mission Schools, in giving physical relief to the children, is likewise adopted to a certain extent:—"As most of the schools are female schools, and the young people had little or nothing to do, and much poverty and destitution prevail continually, it seemed to be important to teach them some branch of female industry; and the sewed muslin manufacture, so long practised in

Ulster, was found, after trial of other kinds of work, to be most available and profitable. This useful art is now, therefore, taught in all the schools where the teachers are female, and is forming the children to habits of industry and diligence, of which, at first, they seemed almost incapable. The Relief fund, for supplying some food and clothing to the more destitute children, has proved a very important auxiliary to the work. It helps to sustain them until able, by their own hands, to support themselves. It has made the schools a refuge also for a great number of orphans, and a blessing to them, both in respect to industrial and saving knowledge. Thus, in one district alone, ninety children are to be found in our schools, of whom fifty-six have lost their fathers, and nineteen are without mothers, and fifteen are wholly orphan; while the whole of the children of one small village have been rescued from starvation and idleness, and their fatal accompaniments and fruits. Of these there are fifty now able to support themselves, and twenty-five who can do so in part."

The Belfast Ladies' Relief Association for Connaught was set on foot in 1846, I believe, by Dr. Edgar, its present President, but was, from the beginning, supported equally by all denominations of Protestants. Its great objects were to introduce industrial training of such kind as to enable girls and young women to gain their livelihood by means of a trade, and to promote the Protestant religion,

not by teaching "any of the peculiar principles of any one denomination of Protestants, but to act as pioneers for all, teaching alone the simple truths of the Gospel."

Whatever may have been the effect of these schools in making converts to Protestantism, their influence in making converts to civilisation, and thus improving the social and economical condition of the female part of the population, has been immense. This is sufficiently manifested by the simple fact, stated in one of the late Reports of the Association, that no less a sum than 7500*l.* has been received by the pupils of the Connaught schools as their earnings for a single year. This estimate is formed from the returns of all the schools, the General as well as the Association Schools.

This "sewed muslin manufacture" has of late years become a most important article of commerce in Ireland. It was stated in a paper by Mr. Holden, read before the meeting of the British Association at Belfast, in the first week of September, that a quarter of a million of persons (young women and girls chiefly) are now employed in this manufacture, in Ulster alone, at the weekly pay of from 4*s.* to 6*s.*; and that from 500,000*l.* to 600,000*l.* are annually paid for labour, exclusive of materials. A great advantage attending on this kind of work is its being carried on at the domestic fireside, and, as just stated, in schools.

Although the great staple of the work done in the schools consists of this "sewed muslin," knitting,

stitching, and all other kinds of needlework are also taught and exercised in them. It has been found, in numerous instances, that the children belonging to these schools, even those of tender age, have been able to assist, and have assisted very considerably, their parents in their difficulties.

The Union Workhouse in Ballina contained, at the time of my visit, only 750 persons of all ages, among whom there were between twenty and thirty Protestants. There were in the schools 324 boys and girls; and 150 were in the hospital, of whom fourteen were labouring under ophthalmia.[1]

Last year, the smallest number at any time in the house was 1375. According to the official reports, there were relieved in the Union in 1850, 5954 in the house, and 4169 out of the house; and in 1851, 3390 in-doors and 20 out-doors.

There is a farm of twenty-five acres attached to the workhouse, on which the boys that have not reached their fourteenth year are alone employed. At the period of my visit, indeed, all hands, of whatever age or sex, that were able to work, were so employed; but this was a mere temporary harvest labour. The true principle on which such works should be conducted are laid down in the last Report of the Commissioners as follows:

"In carrying out those provisions of the statute

[1] In a communication received from the master, dated January 31, I find the numbers in the house were still further reduced at that date, there being then only 645 in the house, and only five cases of ophthalmia.

11 and 12 Vic., cap. 25, which permit farms to the extent of twenty-five acres to be taken for the instruction of children under sixteen years of age in an improved system of agriculture, we have endeavoured to guard as much as practicable against any evasion of the object of the statute by substituting adult labour for that of the young persons for whose employment and instruction these provisions were enacted. We have, therefore, usually stipulated that such farms should be held in connection with buildings wholly detached from the main workhouse, and fitted for the reception and maintenance of young persons to be instructed in agriculture; and in most instances this arrangement has been effected.

"The desire of Boards of Guardians to take farms under this statute has often been connected with an intention to obtain profit from the labour of the adult male inmates, by employing them on the farm. To such employment of adult workhouse inmates we have objected, not only as going beyond the terms of the Act of Parliament, but as tending to make residence in the workhouse less irksome to persons able to work, than it is when employment is found for them within the enclosed yards of the building; and since the number of this class of paupers has decreased, there has been less anxiety shown to take additional land beyond the twenty-five acres authorised by the original Act. In some Unions, as in those of Galway, Ballina, Clogheen,

Dungarven, New Ross, Gorey, Kilrush, and Ennis, the Guardians have carried out the precise object of the Legislature in giving young persons under sixteen the benefit of instruction in improved modes of agriculture, and these exertions have been reported to us by some of our Inspectors as productive of very useful and beneficial results."

It would appear that the Ballina farm, conducted on these principles, has answered its purposes admirably, as will be manifest from the following extracts, taken from Capt. Hamilton's Report, dated April, 1852:

"The Ballina Workhouse Farm consists of twenty-five statute acres. There is an Agriculturist, who is paid at the rate of 35*l.* per annum, with a house, but no rations, He resides in the Auxiliary Workhouse, and has entire charge of the Agricultural class, which at present numbers only 39 boys, between fourteen and sixteen years of age, and 14 boys under fourteen years of age. The latter have only been under instruction for one week, having been sent to fill vacancies. There are sixteen acres prepared for crops, which will consist this year of oats, turnips, flax, parsnips, carrots, onions, &c. I cannot, perhaps, convey a better idea of the success of the system than by repeating what the Agriculturist complained to me of — 'Why, Sir, I no sooner teach a boy anything, and make him useful, than I lose him.'

"The farm may be said to have been only fairly in operation this year, and already 28

boys, most of whom were orphans, and who had been for years inmates of the house, have found employment out of the house, and have, I am led to believe, given satisfaction to their employers.

"The greater number of boys who have been instructed, or are at present under instruction at the farm, are orphans; they look very healthy, and are well behaved. *Indirectly* the farm has hitherto paid. For, if the cost of maintenance and clothing the boys, who have through its means ceased to be a burden on the Rates of the Union, be taken into consideration, there is a present saving of at least 120*l.* per annum, not taking into account the difference of cost between turning out useful members of society, and those whose training entirely unfits them for anything but crime and misery,—in either of which courses, I need hardly remark, they would prove a heavy and constant burden on the industrious classes.

"I regard the system (slight as has been my experience of it), when commenced with caution and under favorable circumstances, as one of the chief means of remedying the lamentable effects of the last few years, which have made the workhouses of some Unions the only, at present, ostensible home of many hundreds of orphan children."

The boys employed on the farm receive a couple of hours' schooling before going to work.

The dietary in this house is the one ordinarily used. I only remember a little peculiarity in the bread. Instead of being made into loaves, it

is formed into rounded thinnish cakes, each of the precise weight allowed to one person, and baked on a hot plate. It is made of three fourths Indian meal and one fourth whole wheaten flour. I thought it better and more palatable than the usual loaf bread.

The following is the history of the Temperance movement in Ballina:—Father Mathew visited the town in 1843, on which occasion about 600 took the pledge. A Temperance Hall was established, with the usual accompaniments of newspapers, &c., and a band of music provided. The Society was faithful, and flourished for about three years, but, like so many others, became disorganised during the famine, and was broken up. Two years ago there were still about a hundred pledged members, but at the beginning of the present year the number had fallen as low as thirty.

Fortunately the Temperance cause in Ballina has been taken up by the Sisters of Mercy, who, to the number of eight, have established themselves in a convent here since last October. These ladies have already added a full hundred to the old remnant, and are zealously and successfully following up their triumph. Their plan is to accept pledges, at first, for a period of twelve months only, finding it much more easy to obtain them for that limited period; and well-judging that the great majority of those who have kept the pledge for that period will renew it permanently. These admirable ladies carry their

Christian zeal and practical good sense into this as into all their other undertakings. They are found to exercise a much greater supervision over their pledged clients than any other persons could do; and proportional results may be expected from their labours.

I mentioned these noble Sisters of Mercy once before, in my memorandums on Killarney; but they are so widely spread over Ireland, and so constantly to be found where good is to be done, that I feel it would be unjust alike to their profession and practice (which here, for once, are the same,) not to make them the express subject of a few memorandums in a book professedly treating of Ireland. I shall therefore take the occasion which here naturally presents itself, of telling what little I know about them.

Every one who has been in Catholic countries must have heard of and seen these Sisters at their various works of Charity and Mercy—educating the young, nursing the sick, feeding the hungry, clothing the naked, harbouring the homeless, imparting religion to improve the good and to restore the bad; and all, with that utter self-abnegation and self-devotion, and with that earnestness, tenderness, and patience, which can only spring from the profoundest conviction that, in so labouring, they are fulfilling God's will as revealed to man.

Of them, and of a few others—constituting a wonderfully-small minority of the great Christian community—it may be truly said, that they accept and follow, to the letter, the precepts and the prac-

tice of the great Founder of the Christian religion: not by useless self-sacrifice and barren holiness, but by actively ministering to the welfare and necessities of their fellow-creatures in accordance with that grand fundamental law of all true religion—To do unto others as one would desire that others should do unto him.

Into this small category of true practical Christians, I think we must admit some more of the religious orders existing in most Catholic countries, and now spread widely over Ireland. Of this kind are the Christian Brothers, already mentioned; the Sisters of Charity; and those communities of Nuns, who, like the Sisters of Mercy, consecrate their lives to the imparting of good to their neighbours—particularly to the poor and the young—in the form of Education. Under this head come especially the Nuns of the Presentation Order; also those of the Sacred Heart, of Loretto, Carmelite, &c. Of the two most active and most numerous of these Orders, the Presentation Nuns and the Sisters of Mercy, there are upwards of fifty separate establishments in Ireland, viz. 30 of the former and 24 of the latter, all of which, I believe, must be regarded as perennial fountains of good to their respective neighbourhoods.

In the First Report of the Commissioners on Irish Education in 1825, it is stated that there were then in Ireland thirty Nunnery Schools, containing 6310 girls. Of these thirty schools, no fewer than eighteen belonged to Nuns of the Presentation

Order. The following handsome tribute by the Commissioners to the teaching in these schools is, I believe, most just; and certainly not less so at this time than it was twenty-seven years since. "We have visited many of these schools, and have found them conducted with great order and regularity; and the children are, in general, well supplied with books and every school requisite. The Nuns are the teachers, and devote themselves to the duty of instruction with the most unwearied assiduity and attention. We were much impressed with the appearance of affection and respect on the part of the pupils towards their teachers which characterises these institutions in a remarkable degree."[1]

The following few memorandums, extracted from the Irish Catholic Registry of this year, show the work now being done in some of these establishments:

At the Carmelite Convent at New Ross, it is stated that there are 600 children in the schools. At the Presentation Convent at Drogheda, the schools are said to contain 1000 children. In Loretto House, Navan, besides forty lady boarders, there are two large day-schools for the poor, and 200 destitute children receive their breakfast daily. At the Presentation Convent at Limerick, there are 700 girls in the schools. There are two Convents of the Sisters of Mercy in Limerick; in one of these fifty servants out of place are lodged and supported;

[1] First Report, p. 88.

in the other, more than sixty orphans are maintained. It is stated that in these two convents, and in two others in the same diocese, there are no less than 2000 girls in the schools. The Sisters of the Convent of the Good Shepherd, in the same city, have charge of a Magdalen Asylum containing seventy penitents. In the two Convents of the Sacred Heart at Roscrea and Armagh, there are at one 60 young ladies, (boarders,) 30 day-scholars of a better class, and 400 poor children; at the other, a few boarders, 20 day-scholars, and about 400 poor children.

Although these establishments go all under the name of Convents or Nunneries, it must not be imagined that they are all of great extent, like many of the communities having similar names which are to be seen in other countries, or which we read of in our own, in former times. On the contrary, the great majority of them are small, having only such a number of members as are required for the active labours in which they are engaged. Thus, in the thirteen establishments of which I have taken note, the following numbers represent the total staff in each, including Novices, lay-sisters, &c.—34, 20, 17, 16, 13, 11, 10, 8, 5. It would thus seem that the ancient and unnatural practice of the Catholic Church of congregating together, for mere devotional purposes, large numbers of young women who might have been useful in the world's work, has been most happily modified, at least in Ireland.

Some of the numbers in the above list are still, no doubt, a good deal too high; but I believe the strength in the majority of the institutions is not at all disproportioned to the active work done. If this regulating principle—of hands proportioned to work—is kept in view, there seems no reason why such religious establishments should not only be permitted but even encouraged, and this no less in the Protestant than the Catholic Church. The Catholics, indeed, seem to doubt whether there is sufficient earnestness and definiteness of belief among Protestants to originate or perpetuate among them such devoted communities; but surely the Reformed Church will not submit to an imputation which goes to the root of the superiority they claim over the Catholics.

As strikingly illustrative of the principles and practice adopted, and of the sentiments and feelings entertained by the inmates of these modern Nunneries, I cannot here refrain from quoting a portion of a letter lately addressed to an old friend, by a lady now a Nun in one of the Convents of the Sacred Heart above mentioned:

"I think you know that if I gave the best part of my life to education, it was, if not from enthusiasm, at least with it, and had not the Society of the Sacred Heart been devoted to that object, I should never have joined it. Not only the fact of the Society embracing all classes, from the palace to the cottage, nay, to the houseless orphan, but the

admirable method used in carrying it out, won my heart, and every day I may say I find my anticipations out-stripped. No house of ours can be without pupils, of as many of these classes as we have hands to cultivate, say, in general, four, viz., *young ladies*, day-scholars, (of the *middle classes generally*,) poor children, and orphans. These last are boarders, taken for nothing, if the house can afford it, or, at least, for the barest needful for food and clothing. Our *rule* for education is to give the best that can be given, keeping in view the modesty proper to our sex, balanced with the ever-increasing exigencies of the age. Accomplishments are usually taught by masters, under our constant surveillance of course. The course of studies comprise, besides the founding branches of reading, writing, history, geography, globes, arithmetic, style and composition, &c.; foreign languages, taught by natives, (an easy matter for us who are of many lands,) mineralogy, botany, zoology, in the regular classes, and these extended and detailed, joined to natural philosophy, geology, logic, and even a little chemistry, in what is called the superior class. You will perceive that we must begin with good health, good spirits, good talents, and good education; but all this does not suffice, we must be *good students* too, and even in the daily routine we must prepare our classes, poor little women as we are, neither more nor less than any professor of your colleges. To explain to you our system, (contained in a little *code*, binding

both mistresses and children) would require more time than I can now spare. It will suffice to say, that reward is ever preferred to punishment; indeed, were a pupil only sensible to the latter, her parents not only would be apprised of the fact, but we would request them (and this is no rare event) to prefer another convent. Need I say, that a higher principle than the *diffusion of knowledge* actuates us? We believe that man's mind was made to know God, and his heart to love him, his whole being given to serve him; we believe, too, that cultivating the mind to the fullest rational extent, opening the kindly feelings, training the young heart, and ever imparting accomplishments that will prevent idleness and worse,—all will render these dear children more capable of rising to the knowledge and love of their Creator and Heavenly Father, putting them in the way, each according to the duties of her sphere of life, of acquiring and imparting the largest portion of happiness here, and hereafter of receiving a higher reward and enjoying greater bliss; not to say, that we believe and hope many by our means will avoid, through God's blessing and the merits of his Son, an opposite lot in eternity."

In the poorer quarters of the towns of Ballina and Ardnaree, and in the fishing village and cottages near the quay, I found the poor people's cabins very little better than those I have formerly noticed. They were perhaps a shade cleaner, and had a

sprinkling more of furniture; but still they were much below the standard of even the humblest *comfort*, and altogether incompatible with what reason would indicate as the abodes of men able and willing to work, in a civilized land, and at the present stage of man's progress.

Beside the rent for the cottages, the poorest people seem to pay county cess, to the amount of 6*d*., 7*d*., or 9*d*. yearly. A small house in the town, the inhabitant's own property, and valued at 2*l*. per annum, paid 4*s*. 3*d*. rates, and 2*s*. 10*d*. cess. The same man rented a small portion of land, for which he paid 4*l*. yearly rent, the landlord paying all the public charges. The general amount of poor-rate in Ballina last year was 3*s*. 4*d*. in the pound per rate—that is, 6*s*. 8*d*. per annum: this year it is nearly the same, namely, 3*s*. 6*d*. per half-year's rate. In the year 1847, the rate was as high as 7*s*. 6*d*.—that is, 15*s*. in the pound. The county cess is paid by every one who rents a house valued at 1*l*. annual rental.

From the remarkable decrease of population in these towns shown above (nearly one fourth part), it cannot be doubted that the emigration from them has been very great, though only 202 persons are mentioned in the official returns as having sailed from this harbour in 1850, their destination being Canada. The most intelligent persons in this place are of opinion that emigration has gone quite far enough in reducing the proportion of population to

the exigencies of labour—that is to say, if labour were really sought for according to the wants and not according to the remunerative powers of the country.

The system of consolidation of farms has been carried to a considerable extent in the vicinity of Ballina. One proprietor has dispossessed all the cottagers, except about six, over a tract of 1500 acres; but, like Lord Lucan, he has not yet obtained tenants for the large farms thus created. In some places, the few small farmers who have remained in the country have done well, by obtaining land at a very low rate, and grazing cattle on it. Having no outlay but in the purchase of the cattle, they suffer little or no injury from having a mere holding from year to year, while the landlords are willing to accept almost a nominal rental until they obtain such tenants as they require.

In this neighbourhood, as elsewhere, the corn crops are excellent, better than for years before. Even the partial failure of the potatoes will not be greatly felt, as a much greater quantity than usual had been planted, almost as if to provide against the failure. But the failure of the crop has been actually less here than in any place previously visited by us; and the same result has been found to extend all over the country as far as Sligo.

From what I could learn, house-rent, and also the rent of land, was moderate in the town and

neighbourhood. For instance, the very respectable landlord of the hotel where we put up (the Royal Mail Hotel) told me that he had only two years since obtained a lease for sixty years of the hotel—a house of considerable extent—and twenty acres of land adjoining, at a rental of 70*l.* per annum. I feel assured that such a property, in any town of England, could not be obtained for a rental of half as much more.

On putting the usual question to intelligent men in this district, as to the causes of the depressed state of Ireland, relatively to England and Scotland, I met with the answer I so often received elsewhere —viz., that the main causes are: over-population, (now, however, remedied;) defective capital among the landlords and farmers; and defective enterprise in all classes. The same statement was repeated in almost the identical words used in the south, that when farmers make a little money they keep it close, and live on it without more exertion; or they make their sons gentlemen, and they soon spend it for them. Still, the general belief and the general expression among impartial and intelligent men was, that Ireland was decidedly improving; that the people were better off; that there was more enterprise, such as it was—more work, more trade, and, above all, more Hope.

CHAPTER II.

SLIGO.

We left Ballina for Sligo about noon, and reached the latter place early in the evening. Immediately on crossing the Ballina Bridge we entered the county of Sligo, the river Moy being the boundary between it and Mayo. The road, generally speaking, coasted the sea line, so that we were rarely out of sight of the open sea or of some of its manifold bays or inlets. These sea-views, always fine to the eye of passing travellers, constituted the chief, if not the only attractive features in this day's route. We had, to be sure, for a considerable portion of the latter part of our journey, a fine range of hills on our right-hand, (the Lurgan hills,) the northern extremity of which we closely rounded at the small town of Ballysadere, about three miles from Sligo.

Ballysadere is beautifully situated at the foot of the Lurgan hills, and at the head of the southern horn of Sligo Bay, called Ardnaglass Harbour, and is rendered still more picturesque by being traversed by the united streams of the Owenbeg and Arrow, which rush with great impetuosity over a succession of rocky ledges so as to constitute a

series of fine rapids within the very precincts of the town. From this part of the road also, and indeed long before we reached Ballysadere, we had constantly in our eye the beautiful and finely-shaped hill of Knocknara, shooting up from the sea-bank at the entrance of Ardnaglass Harbour to the height of a thousand feet, crowned with a singular-looking isolated rock, which makes one doubt at first whether it is the work of nature or art.

The general aspect of the country, however, becomes greatly improved in regard both to cultivability and cultivation so soon as we enter the county of Sligo. The bogs are fewer and the farms are larger; and although the general style of the cottages could hardly be said to be much better, they presented decided indications of greater substance on the part of the cottagers. For the first time since commencing our journey, we began to recognise, as an ordinary attendant at the cabin door, that animal which has always been regarded as the familiar household friend of the Irish. In all parts of the country previously visited, we scarcely ever met with a pig in the cabin of a mere cottier, and their presence was even rare in the homesteads of the small farmer. The race, as formerly mentioned, had almost been extirpated by the dire necessities of the year of famine, and the poverty of the people had hitherto prevented its regeneration.

We had other indications, also, of the improved

condition of the people during this day's journey. Almost for the first time, in Ireland, we saw an orchard now and then adjoining a small farm-house, and in one cottage garden, at least, we gladly recognised, (and for the first time also,) that emblem of cheerful industry, a bee-hive.

What a contrast is presented by the wayside cottages of England, need not be said; but I fear it must be said that so general an absence of the bee,—the only profitable stock that involves no outlay,—is a melancholy proof that the Irish cottagers are far behind their English brethren even in the desire to work out their own comfort. But the want, or comparative feebleness of this desire, indicated by so many other things in the cottage-life of Ireland, is also, I believe, a proof of another want for which the cottagers of Ireland cannot be made responsible,—I mean the want of that more instructed and more well-to-do class of small gentry which is scattered so plentifully throughout the villages and rural districts of England.

Absenteeism of the great lords and lairds is, no doubt, one of the main sources of the evils of Ireland; but the absenteeism,—or, to speak more justly, the want or deficiency of the class referred to,—is fraught with still worse consequences. It is greatly from the example, counsel, and assistance of this class of persons,—well termed the middle class, as being the link between the rich and

poor,—that the lowest members of the community derive the inclination and the means of increasing their own comforts and of improving their position in life. With such a middle class as this interspersed among the peasantry, and with a resident Aristocracy like that of England, ever ready to co-operate in all schemes of relief and improvement relating to the poor, we should, I think, soon find a wonderful change in the industrial habits and the domestic comforts of the people of Ireland. At present, they have few friends and patterns and advisers of this sort, except their priests, whose enforced poverty and defective domestic relations deprive them of much of the power to aid them, which their inclination would unquestionably lead them to exercise if they had the means. For much, therefore, if not for all their social deficiencies and inferiority, the peasantry of Ireland are to be pitied not condemned; they are unfortunate, not criminal.

In the actual and most unhappy relations in which the Church establishment stands to the great body of the poor (the Catholics) of Ireland, the parochial English clergy and their families are most inadequate substitutes for the pattern class referred to, and can generate only an infinitesimal portion of that amount of social good which flows over the whole soil of England from the thousand homesteads of her clergy. For obvious reasons, the exertions of the pastors of the Established Church

in Ireland to benefit the poor, must be mainly confined to their own flocks, a miserable minority of the great body of the people, and a minority, too, much less destitute, generally speaking, than the majority. In this important relation of the clergy to the lower class of their parishioners, I see a strong argument in favour of payment by the State of the parochial ministers; but I also see in it the necessity of such payment being extended to every denomination of ministers. It is truly painful, in the present condition of things, to see the great body of the true pastors of the poor, the Catholic clergy, instead of being able to aid their flocks, pecuniarily or otherwise, condemned to accept their own scanty livelihood from them. So long as this is the case, the parish priest is necessarily disqualified from assuming that position of superiority in social station, which I regard as of so much consequence to the temporal welfare of the humbler class of their parishioners. And, it need hardly be added, that such a disqualification operates with tenfold force in such a country as Ireland, so destitute, as we have seen, of the class of lay gentry, and others of a class somewhat lower but still fitted to benefit those beneath them, as well by their means as by their example.

While stopping to change horses at the small village of Dromore West, about twelve miles from Ballina, I was able to ascertain the few following particulars respecting a Presbyterian School established

there about five years: one of the schools formerly mentioned as emanating from the Belfast Ladies' Association. This school, at the time of my visit, contained about 100 children, who are nearly all Catholics: in the boys' school there was not one Protestant. There were nearly four times as many girls as boys in the school, a disproportion readily explained by the fact that the girls' schools are Industrial Schools, in which a good deal of money is gained by the muslin work done in it. The schoolmistress told me that she had paid as much as 25*l.* for work in a fortnight, and that she now sometimes pays as much as 15*l.* But for this work and its resulting pay, the greater part of the girls, being orphans, deserted, or inadequately supported, would be in the workhouse.

There is also a National School in this village, but I had not time to visit it. According to the official reports, it had on the books 85 boys and 58 girls in September, 1850, and 55 boys and 65 girls in September, 1851.

In approaching the town of Sligo, as we did, from the west, the traveller is surprised to be told that he is almost arrived at it,—that it is but a furlong before him, and so on,—while nothing can be seen of it, except one or two public buildings, which are afterwards found to be more than a mile from it. The fact is, that Sligo lies in a deep valley, on the banks of its own harbour, and conse-

quently on the sea-level, while a partial rising of the ground still intervenes between the spectator and it, as he descends the slope of its surrounding hills. Nevertheless, the site of nearly all its streets cannot be called flat, as the acuteness of the angle formed by the hills constituting the valley, produces a marked slope on either side on which the houses are built. The centre of the valley below the town is filled by the arm of the sea constituting the harbour, and in the town by the river Garrogue, which divides it into two parts. Both these form fine features in the immediate aspect of the town, while the landscape that bounds it, comprising at once exquisite views of the mountains, the bay, and the sea, may fairly claim to be at once beautiful and picturesque.

The town itself contains very little worthy of note. There are, to be sure, two fair bridges joining the two portions of the town, a spacious county jail, two tolerably good-looking churches, a large but clumsy Catholic chapel, a neat Infirmary, and the ruins of a fine old Dominican Abbey; but, with the exception of the last named, none of the structures are remarkable. There are two or three tolerable streets, but the majority are small, poor, and rather untidy. There are two hotels of considerable size, but they are inferior in appearance to those of most of the towns previously visited by us, and that where we put up was certainly not first-rate. The harbour, so beautiful a feature in so many Irish

towns, retains the same character here, although I believe it is not so good as it looks, being obstructed by a rather impracticable bar, which mars its navigation. Ships, however, of a considerable size come up to the town, and it can boast, I am told, of having the most commerce of any town in Connaught. It has shared with almost all the other ports in that traffic of expatriation which has, of late years, given to Ireland a sad pre-eminence over all other countries. In the year 1850 there sailed from Sligo 1832 emigrants, viz., 931 for the United States, and 901 for our possessions in Canada. I know not the subsequent amount of emigration.

The population of the town of Sligo was in 1841, according to the census returns, 12,272, but had fallen down to 10,889 in 1851. If, indeed, we were to include the inmates of the gaol, workhouse, and hospitals in the latter year, instead of a decrease we should have an increase of 1058, these establishments having, within themselves a population of 2431.

Education flourishes in Sligo as elsewhere. There are no less than four National Schools, though one of them was temporarily shut at the period of my visit. Three of these schools, in September, 1851, contained 252 boys and 660 girls. There are also three Protestant schools in connection with the Church Education Society; a male and female school in St. John's parish, and a female school in Calry parish. These in 1851 had 272 children on their rolls, with an average attendance

of 167. The local contributions towards the support of the schools amounted in the same year to 92*l.*

Sligo has likewise several schools, superintended by the Sisters of Mercy and other Nuns. In the Nunnery School belonging to the Order of Mercy, there were 250 grown-up girls and 140 children; and in that of the Ursuline, 200 children. The Sisters of Mercy have built a house of refuge, partly for education, but chiefly for the temporary maintenance, by their own work, of servants out of place: it contained, at the time of my visit, 40 inmates.

These excellent women have here, as in Westport, taken the Temperance movement under their direction, and have within the last year given the pledge to full 200 men. Like their Sisters in Westport, they give the pledge for a limited period of one or two years.

In Sligo as elsewhere Teetotalism had fallen from its high estate, and the fall here as elsewhere was attributed to the sad incidents of the years of pestilence and famine. Many men attributed their broken pledges to the recommendation of their medical friends, who considered spirits as a prophylactic against cholera and fever. One poor fellow, an ostler, told me that his doctor had been the ruin of him, by advising him to take two glasses of spirits, besides beer, daily. He had, however, after experiencing for a time the evils of the stimulating regimen, returned to his pledge, and had now kept it faithfully for eight years.

Father Mathew visited Sligo in the year 1840, and received the pledges of one half or even of two thirds of the Catholic population: and some thousands kept their pledges until the whole system was disorganised, as already said, by the visitations of famine, cholera, and fever. There was then a Temperance Hall and the other usual adjuncts of a zealous and active association. All these have disappeared, and I was told that before the Sisters of Mercy began their labours, there were probably not more than a hundred members remaining of the original stock.

I visited the Union Workhouse, which is prettily situated about a mile out of the town, and presents the same admirable neatness and order which characterises all this class of houses. It was first opened in December, 1841, and was planned for the accommodation of 1200 inmates. Further accommodation was afterwards provided for 800 more; and I see by the official Reports that in April, 1848, it contained at one time 1690 inmates. It can now receive within its walls 1600. At the time of my visit it contained in all only 753. Of these there were no less than 212 persons in the hospital, including 16 in the Fever Hospital. As this is a greater proportion of sick than has been observed in other houses of the kind, it is but fair to say that of the 196 inmates of the hospital, 58 were merely infirm from old age, making the actual number of sick in the two infirmaries 154. Among these no less than 50

were cases of ophthalmia.[1] Out of the 753 persons in the house there were in the schools no less than 226 children, viz. 99 boys and 127 girls; and the number of Protestants was about 80 — by far the largest number yet found in any Union, and indicating our gradual progress towards the Presbyterian district.

The following statement gives, in round numbers, the greatest amount of paupers on the books at any one time during the last few years, and points out the progressive diminution of pauperism in the district:

In 1849 . . .	4100
In 1850 . . .	3200
In 1851 . . .	1400 to 1900.

The same results are shown on a still larger scale in the official Poor Law Reports:

	Number of Persons Relieved during the Year.	
Years.	In-door.	Out-door.
1849	13,379	17,351
1850	9309	412
1851	5962	9

I observed a peculiarity of the "stirabout" in this Union, 2 oz. of rice being here combined with 5 oz. of Indian meal in its composition. The resulting mess was very palatable. I also noticed that

[1] By a communication from the master, dated February 12, I learn that this number had decreased to 24.

the bread was composed entirely of flour, that is, from fine Egyptian wheat; and was very good.

At a short distance beyond the Union Workhouse I visited the new County Asylum for Lunatics. Though not yet completed, I could see from its interior plan that it embraces all the best modern arrangements hitherto suggested—among others, that of having a recess dining-room, bulging out, as it were, from the exercising gallery adjoining the cells. In this respect it has the advantage over the new asylum at Killarney. I cannot omit to notice the singularly-elegant elevation of this house, and the remarkable beauty of the whole structure. Indeed it is, to my taste, one of the finest public charities I ever saw, and seems no less creditable to the liberal spirit of the public body who authorised its erection, than to the fine taste of the architect, Mr. Deane Butler. It was to me another striking evidence of the great architectural genius of the Irish nation.

I visited several cottages in and near Sligo, and had a good deal of conversation with their occupants. Being Sunday morning, I found them all at home and at leisure. Upon the whole, the cottages were somewhat better than those observed further to the south and west, both as to neatness and amount of furniture. Many of them, however, were lamentably deficient in both these respects. Only in one or two, out of many, could I recognise even a slight approach towards what in civilised nations is called

comfort: in none could I find a single trace of those humble but charming efforts at embellishment and decoration, those simple and innocent luxuries, so surely indicative of mental progress, that delight the eye and touch the heart of the visitor of an English cottage. Alas, for the poor of Ireland, that gifted as they are, beyond most, with the quick imaginations and the warm affections which are best calculated to create and to enjoy what is graceful and what is tasteful, they should still be bound by their hard fortunes within the circle of mere physical wants! Truly, of them, if of any, it may be said—

> "Chill penury repressed their noble rage,
> And froze the genial current of the soul."

Among others, I went into a cottage belonging to a young labouring man and his wife, and which, with the exception of two chubby, half-clad infants, could boast no other wealth than a couple of chairs, a potato-pot, and a few dishes of coarse crockery. I here met with one of those strong-headed men, not seldom to be found in the very lowest rank of society, who at once arrest the attention and command the respect of every one, by the unconscious display of natural talent, good sense, and good feeling. He was a working mason, of about forty years of age, and seemed to have come into his neighbour's house for a little morning's gossip. It was early, and he had not yet begun to prepare himself for chapel.

Soon finding that my friend in the flannel jacket and lime-burnt hat was one of nature's gentlemen

as well as philosophers, I gradually got into an interesting discussion with him on the everlasting theme of Ireland—her evils and their remedies; the young labourer and his wife standing by, the while, now joining in as a sort of confirmatory chorus, and now serving my friend as living illustrations of his theme. I don't know that he told me aught that was new or worth reproducing in these pages; but his shrewdness, liberality, and impartiality, certainly tended to strengthen impressions already in my mind, and added to my respect for the Irish character in its humbler sphere. He was a strong Catholic, but without bigotry. He seemed to regard his Protestant neighbours without the least ill feeling; and the great question that so agitates the Catholics of the middle and upper classes and the Roman Catholic clergy—I mean the monstrous anomaly of the Church of the minority being the exclusive recipient of tithes—seemed hardly to affect him at all, because, in reality, it scarcely touched his class practically. He thought his own creed the true one, but he did not blame others for preferring that they had been brought up in. Being somewhat of a scholar, he now and then referred to passages in the Bible; and on my expressing my surprise at this, he told me that he had an English Bible, and that he had not only the sanction of the priest for keeping it, but for reading it. He offered to show it to me, if I would go with him to his house, which was hard by. His possession of this book was shown to be an ex-

ception to the general rule, by a circumstance mentioned by him, namely, that he had won a bet from a Protestant neighbour on the question whether the priest would allow him to retain it. The general practice was evidently against him; but probably he relied on his own strength of character and known soundness of belief.

He condemned *the Elections* as most injurious to the peace of the lower classes, stirring up ill blood between the Protestants and Catholics which never was moved at other times. He himself had no vote, and hoped he never would have one.

He spoke with kindness of the landlords as a body, but condemned some of them bitterly as oppressors of the poor, both in their minds and bodies, sometimes directly, but much more frequently through their agents. He had often known a poor man's cow or horse, or other goods, taken for rent at the very time of the year when they were most needed by their owner, and thus the poor tenant be broken down entirely; whereas, if the agent had waited for a short time, say till after harvest or after ploughing time, all the rent or the greater part of it would have been paid, and the poor man would still have held his place in the world. He pithily illustrated the relative power of landlord and tenant, in all their differences, by the remark, "A sally [sallow] landlord will break an oaken tenant."

He avowed himself to be strongly attached to the English government, as being in itself not only the

best form of government, and the Queen the best of queens, but as being far better for Ireland than Repeal and so-called independence. But he strongly insisted upon the fact that there was still something wrong between the two countries which ought to be made right; though he confessed that he did not know the precise root and essence of the evil. Practically, however, he said he knew it in many ways, and most of all and most painfully in the palpable fact that a large proportion of the working-men of Ireland, men able and willing to work, could either get no work at all or insufficient work, or getting sufficient work could not get adequate remuneration. A country properly governed and properly managed ought, he truly said, to exhibit no such fact as that; "nor ought a man like *him*," he said, (pointing to the stalwart labourer standing beside him,) "to be compelled to labour for 6*d.* or 8*d.* a day, with a wife and children to maintain, food and clothing to buy, and rent to pay."

And yet he was far from extravagant in his ideas as to the remuneration of labour, bounding his estimate at one shilling, or at most eighteen pence, for the daily allowance. Surely, in all this the good man was right; and surely, distresses so patiently borne and sought to be allayed by means so moderate, cannot much longer be the lot of this unfortunate people.

The moderation of tone and views of my hard-handed friend gave me no surprise, as I had noticed

it previously among many of his class. Indeed, the general feeling prevalent among even the most distressed poor in Ireland had always shown itself to me more in the form of sorrow than of anger. I met with little or nothing of that terrible bitterness of discontent which, in former years, used to characterise a considerable proportion of the lower classes in England, and which refused to be allayed by concessions addressed to their mere personal and individual wrongs. The poor men of Ireland, more practical in this than even their English brethren, seemed to me to indulge in no transcendental theories of politics, nor to look for aid from organic changes in the state of society or government. They looked only to their individual wants and wrongs, and sought redress for these in such a plain practical form as common reason and common sense could at once understand and sanction. Perhaps it was the very discipline of their long distress that had brought them into a state of mind that simulated, at least, if it was not that highest kind of practical philosophy which teaches us, in the words of our great poet, that—

> "To know
> That which before us lies in daily life
> Is the prime wisdom."

It is among the more instructed members of the middle class, and among the Catholic clergy, that the national wrongs in regard to the dominant Church are felt and expressed. If the labouring

classes ever take a part in such questions, it is at the suggestion of those above them, not from their own spontaneous feelings and convictions.

Since coming into the west of Ireland, where the greatest efforts in proselytising to the Protestant Church has been made, I think I have myself observed, and have been certainly informed by those who ought to know, that the zeal of the Roman Catholic Clergy in visiting and instructing their own flocks has been increased in proportion to the activity of their opponents. It is most certain that the priests are very zealous and industrious in their vocation; and if they are more so now than formerly, or more so here than elsewhere, the result becomes very intelligible on the grounds of mere human rivalry and opposition.

It is the opinion of some observers, Protestant as well as Catholic, that the zeal of the Protestant ladies and Scripture readers may, by stirring up this rivalry and opposition, neutralise itself. The priests certainly complain of both these classes of persons for going about, as they say, to disturb the quiet of consciences and the peace of families; but it will be understood that such complaints are likely to be the louder, the more successful such missionaries are in their work of conversion. It cannot, however, be otherwise than most distressing and annoying to men so strong in their convictions of the superiority of their own creed and so zealous in the discharge of their duties, as the priests are, to find their old

province so determinately and systematically invaded by hostile bands on all sides, vowed, not merely to "disturb their ancient solitary reign," but to break it in sunder and destroy it altogether.

If, under such circumstances, we should find the equanimity of the old rulers somewhat disturbed, or should even see them, occasionally, moved to the point of wrathful and unseemly opposition, we need not surely be much surprised, nor feel that it requires any extraordinary amount of clemency to forgive them. This remark is made in reference to reports I have heard in England, respecting the conduct of the priests in some of the emergencies alluded to. I think it right, however, to state that I myself, while in Ireland, met with no instance of unseemly violence on the part of the priests in such cases, either in word or deed. In fact, they seemed to be all too deeply impressed with the strength of their own cause, and to have too strong a conviction of the eventual and, as it were, necessary failure of their opponents, to make any such demonstration of feeling probable. Most assuredly such feeling was never demonstrated in my presence.

In leaving Sligo for Enniskillen we proceeded directly eastward, and soon got upon high ground that enabled us to regain, and with added beauty, all the splendid landscape of the west, which we had lost in descending into the valley of Sligo. Two of the most conspicuous features of this landscape remained long within sight as we pursued our

eastward path, and often made us turn round to admire their striking singularity and beauty; I refer to the two lofty and isolated hills at the mouth of Sligo Harbour, the one on the south side already mentioned, Knocknara or Knocknaree; the other on the north side, the still more beautiful Benbulben, with its congenerous peaks of Benduff and Benwicken. The loftiest of these three peaks, that which gives name to the mountain, is about 1700 feet above the sea-level. In about two miles after leaving Sligo, we passed through the magnificent woods of Hazelwood, the seat of Mr. Wynne, and skirted his extensive farm, almost as magnificent in its way. We had seen no farm to be compared with this since we saw Lord Lansdowne's at Coollattin, either for the size of the fields, the excellence of the cultivation, or the goodness of the crops. It was a perfect Scotch farm; and we found another, almost as good, at no great distance from it, belonging, I think, to another proprietor.

On emerging from Mr. Wynne's woods and grounds, we found ourselves on the northern bank of the charming Lough Gill. This lake is principally in the county of Sligo, but partly also in that of Leitrim, and is about four miles in length and from half a mile to a mile and a half in breadth. With the exception of the lakes of Killarney, it presents decidedly the most beautiful piece of lake scenery we have yet seen in Ireland. It resembles Killarney in the wooded beauty of its shores and

islands, and in its general sweet and smiling aspect, but it wants much of the grandeur thrown around the former by the magnificent mountains that environ them. Not that the shores of Lough Gill are, by any means, tame; on the contrary, the steep and wooded hill that rises abruptly from its edge, and constitutes its southern boundary, rises to the height of 800 feet, and certainly contributes not a little to enhance the charm of the placid waters and the wood-crowned shores at its foot. The lake is said to cover an extent of 3600 acres, and to contain no less than twenty islands, most of them richly wooded. Two of the largest are inhabited, or at least are in a state of cultivation, and one contains some very ancient ruins, whence it derives its name of Church Island.

At the eastern extremity of Lough Gill we turned for a short time northward, until we reached the main road leading to Manor Hamilton and Enniskillen, when we once more turned our faces to the east. The country for some miles after leaving Lough Gill presented to us a more continuous tract of gentle beauty and quiet picturesqueness than we had before seen in Ireland. It consisted of a succession of small green low hills with bluff shoulders, constantly broken by naked cliffs of rock projecting from the green turf or blossoming heath, and separated from one another by a network of little fairy valleys, winding and twisting about in all directions. It had no trace

of the bog or the moor, and put one in mind of some of those small half-wild half-tame sheep-walks which are occasionally met with in the north of Devon. It was, to my taste, as pretty a bit of quiet landscape as could well be seen.

The whole country retained somewhat of the same aspect all the way to Manor Hamilton, but afterwards it resumed, here and there, a good deal of the old tame, flat, and boggy character, though, on the whole, much more cultivated and more peopled than the part of Sligo we had traversed the day before. We were now in the county of Leitrim.

In passing through the pretty parish of Drumlease, some distance beyond the east end of Lough Gill, we stopped at several cottages to examine their condition, and that of their inmates. Neither presented any remarkable difference from what we had already seen further south. I called also at a little farmhouse, which was in no way better than a cottar's cabin, except that it was somewhat more roomy and had a few sheds attached to it. The little farm consisted of thirteen acres, for which and the house only 6*l.* rent was paid. The farmer kept four cows and one horse, and he had a few pigs and a donkey. The horse was not employed in ploughing, as all the work of the farm was done by hand, the digging being performed by the farmer himself, with the aid of one or two men, hired for the occasion, and to whom he paid 10*d.* per day. The

poor-rate on the farm was 8*s*. in the half-year, and the county-cess 8*s*. 4*d*. for the whole year.

The man had occupied this little farm for five years, and had found it always hard work to pay his rent and keep his family. Previously to engaging on the farm, he had been a ploughman with a neighbouring gentleman for many years, receiving as wages one shilling a day, besides his food and a free house. His wife complained bitterly of her altered fortunes since her husband had changed his mode of life. Formerly, she said, she had not only all that was necessary for herself and children, but was able to indulge in many simple luxuries which she was now forced to forego. It was admitted that this man's allowances, while in service, were uncommonly large, in consequence of his being a favorite with his master, a man of extraordinary liberality to his labourers; but the goodwife declared that she and her family would be greatly better off if her husband were again in service, though with considerably smaller wages. I could not help considering the history of this humble household, as offering a good illustration of the comparative advantages of the cottar system and the consolidated farm system. The vote of the mother of the family (I did not see her husband) would obviously be in favour of service over so-called independence.

The poor woman was not in good health, and in giving her some counsel respecting it, I had occasion to question her as to her age. She told

me at once, but with a blush indicative of something wrong, which she explained by stating that, having married a husband much younger than herself, she had usually passed for a good-deal-younger woman than she was. I record this trifling fact as another instance of the singular candour which I have already mentioned as characteristic of the Irish peasantry, although it may be fairly objected that the want of candour in concealing her age may well balance the candour towards me. In one sense this is true; still the spontaneous confession of previous wrong must be admitted to be an act of candour.

When I entered the open door of this cabin, I found it tenanted by the good woman of the house, a female friend seated by her at the hearth, with a sickly-looking child on her knee, and a boy and a donkey. The boy, I found, was the son of the family, and the donkey was his, he having brought it up when deprived of its mother shortly after its birth. Although evidently familiar with its present locality, and under no sort of restraint before company, I was made to understand that this was really not the donkey's proper abode, he being only admitted an occasional visitor as the pet of the family-pet. The boy was a fine smart lad, very decently clad, and was an attendant at the National School of the parish, where he paid the usual weekly penny. He told me there were 40 boys now in the school. I see by the Commissioners' Reports, that

in September 1850 there were on the books of this school 59 boys and 60 girls; and in September 1851, 67 boys and 63 girls. The boy had to go some distance to the school, which was evidently much prised by the mother.

During my conversation with the mistress of the house, I observed that her female companion took from her pocket a piece of paper, and looked wistfully yet doubtfully over its contents, as if not quite certain of their import. I immediately guessed what the matter was, and asked if she had got a letter from America? She said it was a letter from her husband, which she could not very well read. She handed it to me, and I read it to her. Her husband had only left Ireland in the beginning of the year, having been *sent for* (that is, having had his passage paid,) by his younger brother, a young man of twenty-five, who had emigrated three years before, and was now in the receipt of 120 dollars annual wages. The writer informed his wife that, by the blessing of God, he had got into good work, and would soon, he hoped, through the same blessing, be enabled to send her home money enough to bring her and the children out to him. He enclosed an order for 3*l.*, which would enable her to live in the meanwhile. Like most letters of the poor, this was short, and obviously the production of no great clerk. It was, however, much to the point; telling everything that was essential, and bearing the unquestionable impress of true affection.

"One touch of nature makes the whole world kin;"—and surely it was impossible not to sympathise with this poor woman, nursing her sick child on the floor of that humble cabin, and shedding tears over the crumpled piece of paper that reminded her, at once, of the far-absence and the unabated affection of her husband; and awakened, no doubt, a thousand memories of the past and a thousand hopes of the future. What was it to this gentle wife, or to her warm-hearted husband, under what form of government they lived, provided they had the means of living, and could hold in peace and security one sacred spot whereon to build up the fabric of the affections in a home they might call their own? So true is it, that to the children of labour, at least, the first and dearest necessity is still the very same as that which was the first necessity of the savage when struggling into civilisation—a home and the means of living.

Hence it is surely the first duty of a government, to see that all classes of the community have these means, or may have them, at least, under due submission to the conditions imposed on the members of social and civilised life. It is only when so circumstanced, that men in the lower ranks of society are in a fit condition to think wisely or to think at all or to judge calmly of their remoter relations with political governments or ecclesiastical arrangements. In our intellectual as in our social condition, we must possess the necessaries before we aspire to

the luxuries of life. In the present state of Ireland, therefore, as well as of England also, it is most wise to regard the amelioration of the social condition of the labouring classes as the necessary preliminary step to, or at least as an essential ingredient in any extension of their political powers. Such an extension is their undoubted right, and they must obtain it in due time; but they have still more imperative claims to still more important rights—namely, to be placed in a position to obtain "a fair day's wages for a fair day's work;" to obtain a sufficiency for house-room, food, and clothing for themselves and families, and education for their children. Until the state has discovered the means of satisfying these claims—and our recent legislation respecting "unrestricted competition" has gone a great way towards satisfying them—political rights and political powers are to the poor but as "sounding brass or tinkling cymbals;" they may play round the head, but come not to the heart.

We stopped for a very short time at Manor Hamilton, a small town about twelve miles from Sligo. It is situated in a beautiful neighbourhood, with a fine range of hills for a back ground. Like most of the places visited by us, its population has considerably decreased of late years. In 1841 it contained 1507 persons, and in 1851 only 1127, that is, exclusive of its workhouse, which, at the time of the last census, contained 552 inmates.

I had not time to visit the public institutions of

the place, but I learnt from my constant informants, the police constables, that the schools were flourishing and well attended. On referring to the official documents respecting them, I find that the following was their condition, as to numbers, by the last returns: National School—in September, 1850, boys, 95; girls, 110; in September, 1851, boys, 93; girls, 89. Workhouse Schools—in 1850, boys, 89; girls, 185; in 1851, boys, 71; girls, 116. Church Education Society's Schools—in 1851, boys and girls, 96; with an average attendance of 51.

According to the testimony of the same authorities, there were only about 20 teetotallers in Manor Hamilton, and three of these belonged to the constabulary force of 15, stationed in the place.

The country beyond Manor Hamilton generally presented the more common characteristics of Irish lowlands,—half cultivation and half bog; though there were many litttle spots not devoid of beauty.

CHAPTER III.

CATHOLIC IRELAND.

HAVING crossed the narrow breadth of the county of Leitrim, we entered into the county of Fermanagh, and into the PROVINCE OF ULSTER, through the small neck of land that separates the upper and lower Lough Macnean, or Lough Cane and Lough Nitty, as they are also called. Of the former we could only see a small portion, but our road took us some distance along the northern shore of the latter. The views here are fine, both of the shores and the lake, though not equal, in point of beauty, to those of Lough Gill. The upper lake is about four miles long and two miles broad, and the lower has about one half of these dimensions. The isthmus between the two is about half a mile wide. The two lakes communicate by a small river, and they both discharge their superfluous waters through the river Arney into Upper Lough Earne.

From the shores of Lough Macnean onwards the country presents nothing remarkable until we come within four or five miles of Enniskillen, when it assumes more the appearance of England than any place we had seen since leaving the county of

Wicklow. Indeed, it was more like England than any part of Wicklow, having in abundance all the elements of beauty which are so profusely scattered over England,—wood, water, diversified surface, and rich cultivation. If it were transported to Kent or Surrey, this little district would hardly seem alien to the land.

Before advancing further into ULSTER, and so leaving behind us the provinces which are much more entitled to the name of CATHOLIC than Ulster is to the name of PROTESTANT, it seems expedient to place on record the results that have presented themselves to my observation and inquiries respecting the character and the ecclesiastical and social position and relations of the Roman Catholic clergy; and also respecting some of the practices in their Church which bear most strongly on the condition, habits, and resources of the great body of the people. In making this brief survey, I shall concentrate all my memorandums relating to the subject, whether made before or subsequently to my visit to Enniskillen; and I shall, as usual, make no attempt to present my materials in any other than the fragmentary and imperfect form in which they originally came to me. My book professes to do no more than to report what the writer himself did, saw, and heard. For anything like a complete view of any of the more important aspects of Ireland and her people, the reader must seek other authorities. I will also

here repeat what I have already stated in a former chapter, that in recording matters relating to religion or its ministers, I profess myself to be purely an historian of facts, not a commentator or critic, except in so far as such facts have an obvious bearing on the social, political, or moral condition of the people. I profess, for the time, to ignore all special religious doctrines, as to their abstract rightness or wrongness.

And, first, as to the number, social position, revenues, and character of the clergy.

Roman Catholic Ireland is divided into four Ecclesiastical Provinces, which correspond with the Civil divisions, viz., Ulster, Leinster, Munster, Connaught. There are four Archbishops, one to each province, designated respectively—of Armagh, Dublin, Cashel, Tuam. There is also a Dean and Vicar-General to each province. There are twenty-four dioceses, each having its Bishop. According to the Irish Catholic Registry of the present year there are in Ireland 1013 parish priests, and 1307 curates or coadjutors, besides 65 others not specially placed, making a total of 2385 of working clergy, exclusive of the Dignitaries and the Regulars.

The emoluments of the Archbishops and Bishops are derived from the ordinary revenues of one or more parishes of which they are rectors; from fees for marriage licenses and other official acts; and from the individual contributions of the clergy of their respective dioceses. These contributions are, for

the most part, confined to parish priests, who usually contribute two guineas annually; in some dioceses the curates also contribute. The average amount of a Bishop's income may be stated at about 500*l.* per annum. This was the average given in by the Bishops examined before the Committee of the House of Commons in 1825, and it is presumed that there has been no material alteration since.

There are two classes of working priests in Ireland—parish priests and curates, or coadjutors as they are more usually called, corresponding to our beneficed clergymen and their curates. The Roman Catholic parishes being frequently very large, there are not seldom two curates, or even three, in one parish.

The priests derive their incomes entirely from their parishioners, who contribute the amount in various modes and forms. The following are the principal sources available for this purpose, and their ordinary amount in country parishes:

1. Easter and Christmas Offerings, varying from 1*s.* to 2s. 6*d.*, 5*s.*, 7*s.*, and 10*s.*, according to the means of the parties. None but the heads of families pay; and the poor generally content themselves with paying at one of the seasons only, generally Christmas, and usually contribute only 1*s.* The amount of income from these voluntary offerings is supposed to be at least one half of the priest's whole revenue. The remaining revenue is derived from the perform-

ance of the various ceremonies of the Church. Of these by far the most lucrative are marriages and funerals.

2. Marriage.—The ordinary fee for marriage, even for the poor, is a guinea, sometimes 30*s.*, and it is generally rigidly exacted. In very poor parishes, a less sum is, however, often taken, as 10*s.*, and even 5*s.*; but the higher charge is the more general. Sometimes when the priest has insisted on the larger sum, say 30*s.*, he will return a third or fourth part of it, in the shape of a present, when he pays a visit to the newly-married couple. But this is not reckoned on. Besides the regular fee, it is customary to make a collection for the priest at the house where the ceremony is performed, all the guests, often numerous, contributing more or less, according to their means, from 1*s.* to 5*s.* or 10*s.* By this means, 5*l.*, 10*l.*, 20*l.*, are sometimes collected; and the sum has been even known to reach 40*l.*: and all this not merely at the weddings of the rich, but even at those of common farmers. It is to be remarked that, in Ireland, the ceremony of marriage is almost always performed in private houses, and by licence; banns being very rarely published in the chapel.

3. Funerals.—Properly speaking there is no fee for funerals; but as every person, however poor, demands the presence of the priest, to say prayers in the house before the corpse is removed to the churchyard, a fee is exacted for this service. Very frequently, more than one priest is invited; some-

times four, five, or even six, according to the devotion of the survivors, and the capacity to pay the fee, which is always 10*s.* to each clergyman in attendance at the funeral, and double this sum to the priest of the parish. The same priests that attend in the house of mourning to say the prayers, usually follow the corpse to the grave, where prayers are again said; but this is not always the case. Very poor persons, having only one priest, pay him 10*s.*, or 15*s.* if he is the priest of the parish.

4. For Baptism, the usual fee varies from 1*s.* to 2*s.* 6*d.*; and this fee is understood to include that for Churching the mother.

5. Prayers for the Dead are constantly said in the chapels, and are repeated annually, often for many years, even for the poor. The usual fee for this service among the poorer classes is 1*s.*; among those above the poorer class it may be 1*s.* 6*d.*, 2*s.* 6*d.*, or 3*s.*; and may be more, and is usually more, when the deceased belongs to the richer classes. These payments are for special services. Prayers for the dead on Sunday, in the ordinary offices of the Church, are not paid for.

6. Confession.—No fee is ever paid for this in chapels, nor, indeed, elsewhere; but when what are called "stations" for receiving confessions are held in private houses, in remote places of the parish, then the head of every family attending them is expected to make a compliment to the house in the form of a small fee to the priest. This fee is usually 1*s.*

I have heard of some curious differences of opinion as to the point of view in which the fixing of these "Stations" at particular houses is regarded. A Protestant gentleman of Ireland stated before one of the Parliamentary committees, that the priests often appointed "Stations" at particular houses, as a means of punishment for some offence given by the master; the expense of a Station, as involving a public breakfast, &c. being always considerable to the householder. On the other hand, I was told by Catholics, that the allocating of a Station was generally desiderated, not merely as implying honour to the entertainer, but as conferring actual benefit, in the form of "good luck" to the house.

7. Pew-Rents, or Seat-Rents, in the galleries of the chapels, produce something for the incumbent, but not much. The rents are very low, and the seats not generally numerous; the great body of the church being open and free to all.

8. The Visitation of the Sick, which includes almost always the administration of the last Sacrament, is also one of the ordinary sources of revenue. The fee for this, among the poor, is only 1*s.*: I am told that in some dioceses no fees are now taken.

It is to be remarked that the Catholic visitation of the sick, with its formal administrations, is very different from that of the Protestant Church. In the former the first visit is often the only one, even though the sick person should live a considerable time thereafter. What is done at that visit is un-

derstood to have an abiding efficacy, and therefore needing no repetition. The opinion of the common people is that so long as the sick person keeps in bed, there can be no fresh commission of sin, and, consequently, no need for absolution; but that if the party remains out of bed for some days, the presence of the priest is again necessary to prepare him for his end; and for this he receives the usual fee.

9. Occasionally, also, as we have seen at Limerick, the priests derive a part of their emoluments from voluntary contributions at the chapel-doors; but this, I believe, is unusual. Collections at the chapel-doors are, however, common for other purposes: as for the repairs of the chapel; for poor parishioners who may have met with some special misfortune, &c. On these occasions, the ordinary contributions in country parishes do not exceed one halfpenny or a penny.

10. Presents.—A real, though uncertain source of revenue, is the system of voluntary gifts made by the more wealthy parishioners to their pastor. These gifts may be in money, but are more commonly in the form of matters of domestic utility, such as corn for horses, young pigs, &c. &c. Much money is also saved to the priest by the assistance rendered in many of his wants, as in carrying his turf, corn, &c. &c.

The whole amount raised by these various means is usually considered as a common fund for the maintenance of the parish priest and his curates, be

they two or more. The division of the spoil varies in different places, but the more ordinary practice would seem to be for the priest either to receive one half or two thirds, and divide the remainder among the curates; or to take the whole, and grant a small salary of 20*l.* or 30*l.* to each curate, beside boarding and lodging him at the same time in his house, and finding keep for his horse. Sometimes the curates are boarded elsewhere, and their board paid by the priest.

The total amount of the respective salaries of the parish priests varies much in different places. Some few parish priests in large and rich parishes make as much as 400*l.* a year; but the great majority of them do not make the half of this sum: many make 150*l.*, and many not more than 100*l.* The curates' incomes may be stated generally as varying from 30*l.* to 50*l.* But, of course, all these sums are subject to great variation, depending on numerous contingencies.

According to his degree of popularity or unpopularity, or according to the wealth or poverty of his flock, the priest may have his income greatly increased or diminished. In some parishes, all contributions, personal gifts and all, go to the common parochial treasury, and are shared according to a fixed rule, whatever that may be. In other cases, the individuals, whether priests or curates, are allowed to hold all gifts presented to them as their own. In this manner, sometimes a popular coadjutor may ex-

ceed in income his less popular superior. Thus, I learnt that in a country parish, a coadjutor recently dead had actually left behind him, in the bank, between 300*l.* and 400*l.*, all saved during a residence in the parish of only four years, and all derived from the numerous and large presents made to him by the farmers and others of his parishioners.

Generally speaking, the style of living of the rural priests, whether parish priests or curates, is hardly what would be called in England genteel or even comfortable; partly in consequence of their scanty revenues, and partly, perhaps, on account of the comparatively isolated and lower social position they occupy. Unlike the clergy of England, whether Protestant or Catholic, the priests in Ireland are permitted to hold but rare social intercourse with the gentry in their own neighbourhoods—greatly, I should say, to the discredit of the gentry, and greatly to the loss of the community. Knowing this, and knowing, moreover, how much they suffer from the *res angusta*, I own I was surprised to find, in my limited intercourse with the priests of both degrees, how well they preserved the character of gentlemen, both in their manners and external appearance. I found them always well-dressed, very polite, and with the conversation of men who had been well-educated.

I heard but one report of the priests; and that was that their character and conduct were uniformly excellent and exemplary. In an earlier stage of my

journey I have made a similar statement, and I now repeat it as the result of all I saw and heard in Ireland. I do not believe that a more favorable report could be made, by an impartial observer, of the character and conduct of the Protestant clergy of England or Scotland; and no one, I believe, will think of denying their claim as a body to moral and social excellence. I never heard a charge of personal immorality brought against any priest—and I made particular inquiries on this subject; and it was generally acknowledged that they were indefatigable in the discharge of their official duties. In most parishes these duties are very severe, partly on account of the immense number of persons in every cure, and partly from the quality of the religious services required and the nature of the people. The lower class of Irish are remarkably timid when sick, and the attendance of the priest is expected on all such occasions, by night as well as by day.

It has been recently stated that such summonses are disregarded by the priests unless previously assured of payment for the religious offices they are called on to perform. I believe this charge, generally speaking, is most unjust: it is certain that if such delinquency came to the knowledge of the Bishop of the diocese, it would receive severe ecclesiastical censure.

That these good men, however, should all be beyond the limits of fault or failure, no one, of course, will expect; they have their failings and weaknesses, no doubt, as other men and other

priests, as they have the flesh and blood of other men and other priests. Thus, I learnt in one country parish that the priest, a good man in other respects, had a sad propensity to spend more money than he had to spend, and so got constantly into debt, to the great scandal of his parish. It is fair, however, to state that his embarrassments were said to originate not in personal extravagance, but in his desire to administer to the wants of his relations, who were at once numerous, poor, and exigent. I heard of another who was supposed to make his after-dinner brewage a little too strong. But who has not heard of similar and worse imputations cast on some ministers of the decentest Church in the world? Miss Martineau, in her letters from Ireland, makes a much graver charge of the last-mentioned kind, against the ministers of the Established Church in Ireland: but, judging from all I have heard, I should say that anything like a general charge of this kind against either class of clergy, is most unjust.

I am strongly borne out in what I have stated respecting the Roman Catholic Clergy, by the testimony of a Protestant friend, who has lived in Ireland the greater part of his life, and who, from having filled official situations in various parts of the country, has had the very best opportunities for judging in this matter. He says, in a letter written to me since my return from Ireland,— "Compared with the clergy of the Established Church, I should say that the priests are, generally

speaking, equally conscientious good men, and equally anxious for the welfare of their flocks. I do not think they are unnecessarily rigid in exacting their fees. I certainly have heard of their refusing to administer some of the Church services without receiving the proper fee, but this is a very rare occurrence. In fact, there is no occasion to resort to such extremes, for they have all good believing Catholics at their command, ready to pay what they choose to demand or the parishioners can afford. I have been told by priests themselves that they were sometimes obliged, on being called to administer the usual services in a well-to-do family, to make some member of it pay, or promise to pay, the Church arrears before they performed the required office."

The discipline of the priests in their own parishes is much more rigid, and their sovereignty much more acknowledged, than can well be imagined by the inhabitants of a Protestant country. And yet it is but justice to them to say that their interference seems to keep generally within the limits of what they regard as their pastoral province. They consider themselves as having a paramount authority in all matters of morality as well as religion, and they demean themselves accordingly. When all the lesser powers fail to reclaim, they do not hesitate to proceed to the extreme measure of excommunication, a result dreadful and most dreaded.

I am unable, from my own knowledge, to give any opinion as to the conduct of the priests in

influencing the opinions and actions of their parishioners in political matters. It seems certain that many have so interfered, and with much vehemence, of late years; but, from all I heard in Ireland, I am disposed to believe that the proportion of priests so interfering is vastly exaggerated in England. People seem to forget how very small a number of active persons, who frequent and speak at public meetings, may strongly arrest public attention at a distance, in these newspaper days. I should not be surprised if the Catholics of Ireland should sometimes set down the rampant denouncements of some half-dozen of our own fiery ecclesiastical speakers, on certain public occasions, as representing the calm and deliberate opinions of the English clergy. This I know, that, as a general rule, the great body of the Catholic clergy in Ireland, like the great body of our English clergy, believe and feel and act under a profound conviction of the sacredness of their great calling, and of the paramount nature of its claims on all their powers of thought and action. At the same time I readily admit, that if anything could excuse the clergy of any Church in appearing personally in political contests, the priests of Ireland must be allowed to have that excuse. The degraded and anomalous position in which they are placed, in relation to their brethren of the Established Church, is sufficient to rouse whatever remains of mere human feelings in their breasts, and such feelings,

as I ventured to say on a former occasion, can only then be expected to be subdued into peaceful inaction, when one of two alternatives has taken place in Ireland,—the abolition of the monstrous anomaly now presented by the two Churches, or the practical realisation of that perfect and unrepining endurance of wrong on the part of the sufferers, which, however deducible from the fountains of Christianity, has never yet been manifested by any great body of Christians, whether lay or clerical.

The grand and characteristic power with which the priests of the Roman Catholic Church are armed, and that which gives them their chief authority over the minds of their flocks, is the possession of the privilege, peculiar to their form of Christianity, of enforcing the practice of CONFESSION.

Whether the exercise of such a power is consistent with personal freedom of action and the dignity of human reason, may be a proper subject of inquiry with the moral philosopher: whether it constitutes any impediment to the complete development of constitutional liberty in a state, is a question which may fairly be regarded as coming within the consideration of a constitutional and paternal government; but with neither branch of the inquiry is it now my province to deal. I have only to regard the subject in an historical, or rather in a natural-historical point of view, as it exists, and as it influences the ordinary conduct, and what may be

termed the private social condition of the people. Much less, I am sure, will it be expected from me to give any opinion of it as a religious doctrine of the Christian Church. Right or wrong, true or false, I have only to deal with it as other matters of fact which press upon the traveller's attention.

Confession is universally regarded both by the priests and people of Ireland as one of the first, if not the first, of religious duties. It cannot be long foregone by any resident in a parish, without the loss of character and status by the foregoer. Very pious persons, and those whose time is at their own disposal, confess frequently—weekly or monthly; the labouring poor (whom I chiefly consider in these remarks) twice or thrice a year; women more frequently than men, as they are naturally more pious, and their time less valuable, and they are more at home.

It is considered so terrible a sin to have any reserve in confession, that it is commonly believed that everything regarded as wrong by the confessing party, is surely confided to the priest in the confessional. My own inquiries lead me to assent to the accuracy of this belief.

Absolution does not follow confession as a necessary result; more time is often required, in order to give stronger evidence of repentance by an amended life; and certain penances are enjoined, which must be performed: when the priest is satisfied that the repentance is sincere, then absolution is given.

The practice of regular confession is considered by those who follow it, as a powerful means for preserving them in a virtuous course of life. The conviction constantly present to them, that whatever wrong is done must be laid open to another, is felt, they tell us, to be constantly operative as a preventive of wrong-doing; while the happy consciousness of having been, as they believe, through confession, penitence, and absolution, re-established in the state of comparative innocence and purity, fortifies in a marvellous manner (so they say) the resolutions to follow what is good, and eschew what is bad.

I give these statements, as I have said, historically, and exactly as they were made to me by the parties concerned—the lower classes of the Irish Catholics. I cannot vouch for their truth; but I have no reason to doubt their accuracy; and, in fact, they seem to be strongly corroborated, if not confirmed, by much that we see in the actual conduct and habits of the people. At any rate, the result of all my inquiries is, that—whether right or wrong in a theological or rational point of view—this instrument of confession is, among the Irish of the humbler classes, a direct preservative against certain forms of immorality at least.

That it is productive of no evil I am not prepared to say. Indeed, considering its potency, and the fact that its operations are directed by mere weak mortal men, it would be contrary to all the analogies

of human affairs, if it were *not* occasionally productive of evil. It is, however, but simple justice in me to say that, when in Ireland, I heard of none that could be fairly attributed to it.

In England, of course, we all have heard—and, no doubt, many who have heard have believed—that the confessional has, through its purgatorial and exonerating agency, given facility, if not encouragement, to the perpetration of those dreadful public or political murders which have, of late years, so stained the annals of Ireland. But this is a belief which no candid or instructed mind will entertain, and a charge which no man of sober reflection will prefer: it, indeed, stands self-confuted by its very enormity, and by the religious and moral lives —to say nothing of the Christian principles—of the men against whom it is preferred.

Another charge often preferred against Confession, in Ireland and elsewhere, is the facility it affords for corrupting the female mind, and of its actually leading to such corruption. The facility, I presume, may be admitted; nor need the fact be denied, that it has been sometimes taken advantage of: but to say that this is a common case, or even a rare case, among the priests of Ireland, is, I believe, one of the most unjust charges ever made against any body of men. So far from such corruption resulting from the confessional, it is the general belief in Ireland—a belief expressed to me by many trustworthy men in all

parts of the country, and by Protestants as well as Catholics—that the singular purity of female life among the lower classes there, is, in a considerable degree, dependent on this very circumstance. No general statements, however strong, unless supported by evidence of the most positive kind, can be admitted against the testimony of facts like these: and if the confessional is to be condemned—and I am far from saying that it is not—its condemnation must rest on something else than its influence in leading to vice and immorality among the Catholics of Ireland.

The only other thing in the practice of the Irish Catholics that occurs to me as coming within my province to notice is the matter of *Holidays*. Formerly, when these holidays were more numerous and more rigidly enforced than they now are, they were a very serious hindrance to the necessary exertions of the labouring classes in gaining their daily bread. In recent times the Pope has, I believe, authorised their reduction in most Catholic countries. I know that in the Spanish colonies—and I should suppose the case to be the same in Spain—they have been reduced to thirteen; thus making, with fifty-two Sundays, a total of sixty-five holidays, and leaving 300 working-days in the year. In France, I believe, they have been reduced to four. In Ireland they have been reduced to the eight following: January 1, The Circumcision; January 6,

The Epiphany; March 17, The Feast of St. Patrick; March 25, The Annunciation; June 29, The Feast of St. Peter and St. Paul; August 15, The Assumption; November 1, All Saints' Day; December 25, Christmas Day. These days are, I believe, strictly kept; that is, as far as regards going to mass and abstaining from work; but in other respects they are not simply a source of positive loss to the industrious, but the incentive to dissipation and idleness, present and future. One of the bishops, when examined before the Parliamentary Committee, in reply to the question, Whether the number of holidays could be reduced, in the event of factory-labour becoming prevalent in Ireland? said they could with the sanction of the Pope, and he seemed to foresee no great difficulty in the matter. The present time, when it is to be hoped that Ireland is entering on a new epoch, would seem favorable for an attempt to get them so reduced.

I cannot conclude these notices without remarking on the fact, that the support of their clergy, thrown on the respective congregations by the actual position of their Church, is a most serious inconvenience to the great body of the population of so poor a country as Ireland. From the statements made in the preceding pages, there can, I think, exist no doubt in any man's mind, that the amount of some of the fees and of certain contributions conventionally fixed at certain sums, are altogether dis-

proportioned to the means of the great majority of the persons who pay them. Some of them seem no less disproportioned to the amount of the services rendered for them. I would particularly instance the fee for marriage as quite exorbitant in the case of a poor labouring-man—amounting in many cases to the sum total of his earnings for six or eight weeks! Poor and ill-paid as they are, I cannot here acquit the priests of blame in demanding and accepting such fees from the poor. Of the minor fees I say nothing; but surely, even under present circumstances, those higher ones might be modified, and the loss be made up, in some degree at least, by an increase in the amount of Easter and Christmas offerings and other presents, made by the richer members of the community. It is the acceptance—not to say the exaction—of these numerous and large fees from the poor, that gives occasion to the very unfavorable contrast in this respect that exists between the Catholic clergy of Ireland and their brethren in England and Scotland, who may be almost said to take *no fees* from their flocks. In the actual state of Ireland, however, it is difficult to see how the priests could be supported without such contributions. The ordinary resource of pew-rents, by means of which the Presbyterian clergy in Ireland and most of the Dissenting clergy in Great Britain —including the Catholics—are mainly supported, cannot be made available for the Catholic clergy, because of the very insignificant number of seats in

their chapels, and of the still more insignificant number of persons who could afford to pay for them if they existed.

It is to be hoped, however, that the time is not far distant when the act of a liberal and paternal government, equally regardful of the religious sentiments of all its people, shall, by a due state-provision, put an end to the distressing position in which both the Catholic clergy and the poorer laity of Ireland are at present placed, through the unnatural and most unjust privations to which their Church has been so long subjected.

CHAPTER IV.

ENNISKILLEN.

Enniskillen, the capital of Fermanagh, is one of the neatest towns in Ireland, and planted in a beautiful site between the two Loughs Erne. These two lakes are about four or five miles apart, but are united by a splendid river, flowing from the upper or southern lake into the lower or northern. At about two thirds of the distance from the upper lake this river divides into two branches, which, after a circular bend on either hand, reunite and then proceed in a single current into the lower lake. On the island thus formed is built the principal part of the town of Enniskillen, though it is extended on both sides across its bounding rivers by means of bridges. The island is considerably elevated at one point, and is everywhere sufficiently high to preserve a good slope towards the water on all sides.

As seen from any of its approaches, Enniskillen has a very fine appearance, and from its higher parts it commands most delightful views in every direction. The whole valley between the lakes is bounded on either side by hills of considerable height, rising up steeply or sloping up gently from

the water, and everywhere adorned with the richest verdure and most luxuriant woods. It would, indeed, not be easy to point out a more charming locality than the immediate vicinity of Enniskillen, even without taking into account its magnificent lakes. The town itself is neat enough, but without any pretensions to architectural beauty either in its domestic or its public buildings. It is traversed from end to end by one main street which is of a fair width, and contains many good shops and two good hotels. The population of Enniskillen in 1841 was 5686; and in 1851, 5792. In addition to its own population it had, in 1851, in its work-house, gaol, and infirmary, 1075 persons.

Being now in the province of Ulster, we begin to find a great alteration in the proportions of the two religions among the people, the Protestant element here assuming a much more important value. I was given to understand that in the town of Enniskillen the numbers of Catholics and Protestants are now nearly equal, the former comprising all the lower classes, the latter the middle and upper classes mainly.

This statement seems to be well borne out by the official returns of 1834, which distribute the population of the two parishes (Enniskillen and Rossory) in which the town is situated as follows: Protestants, 9052; Roman Catholics, 9208. It seems also in accordance with the official returns

of the whole county of Fermanagh, as given in the census of 1841. The number of the ministers of the different religious bodies are there given as follows :—Established Church, 29; Presbyterians and Methodists, 23; Roman Catholics, 23. This enumeration makes the number of Protestant ministers, taken conjointly, as being double that of the Roman Catholic. But if we admit, on the other hand, that each of the Catholic congregations is double that of the Protestant congregations (a moderate estimate in my opinion), we shall arrive at a conclusion in conformity with the statement made above as to the proportion of the two religious bodies in the town of Enniskillen.

There are numerous schools, and of all kinds, in the town: two National Schools; one if not two Catholic Schools; three schools connected with the Church of England, and three connected with the Presbyterians and Methodists, besides the great Endowed Grammar School of Portosa.

I was only able to visit one of the National Schools, the smaller of the two. Here I found in the boys' department only 37 on the books, with an average attendance of 26. The master told me that the attendance in winter was considerably larger, averaging 37 or 38. Out of the 37 now on the books, 12 are Protestants, of which number 9 attended school the day of my visit. This school, although in connection with the National Board, is not a pure National School, as the master receives

pupils of a higher class, who pay him fees averaging from 2*s.* 6*d.* to 7*s.* 6*d.* per quarter.

As in the ordinary National Schools, the religious instruction (simply the Catechism) is given on Saturday from half-past eleven to one o'clock, the Catholics occupying one room and the Protestants another. The master is a Catholic; but so far from seeking to convert his Protestant pupils, he adopts a rule of singular impartiality towards the two religions. Feeling it to be inconsistent with his own religious views to teach the Protestant Catechism, he delegates this task to a senior Protestant pupil; and in order that the Protestants may have no grounds for complaining of partiality even in this, he also delegates the instruction of the boys of his own religion to a pupil.

In the girls' school, the numbers on the books and in attendance were almost precisely the same as in the boys' school, but there were only 3 of the girls Protestants. Much of the time of the girls is employed in that kind of needlework (here termed "sprigging") which has been already noticed as so predominant in the schools of Connaught. Though highly important in various points of view, as formerly stated, this work may be and probably is carried too far in some schools. At least, I received complaints from more than one of the schoolmasters that it seriously interfered with the literary instruction of the children. And this is likely enough. Spriggery, or any other kind of female handiwork,

is, no doubt, very proper for girls to learn, but it ought not to supersede intellectual culture, which is still more important.

In the Commissioners' Reports I find this school recorded as having, in the September quarter of 1850, 65 boys and 64 girls; and in the same period of 1851, 53 boys and 40 girls on the books. The same Reports give, at corresponding periods, the returns of the other National School as follows:—1850—boys, 137; girls, 115; 1851—boys, 138; girls, 74.

There are three Protestant Schools belonging to the Church Education Society, viz., a boys' and girls' school, called the Fortshill Schools, and an Infant School. According to the Society's last Report, these schools in 1851 had the following numbers:

	On the Books.	Average Attendance.
Boys	87	58
Girls	71	40
Infants	82	51

At the time of my visit, the average attendance at the boys' school was 56, of which number 3 only were Catholics. The number of Catholics attending these Protestant schools has been greatly reduced since the present priest came into office. In the time of his predecessor there had been as many as 20, and at one time even 27 Catholic children in the school. The priest now puts a veto on their

attendance. All the Catholic children that do attend must read the Bible with the others, but, I believe, they are not catechised. At this school the children of parents who have money, pay from 2*s.* 6*d.* to 3*s.* 6*d.* a quarter; others pay one penny per week; but there are a good many who pay nothing at all.

In the girls' school there were 42 on the books, with an average attendance of 33. Here also there were 3 Catholics. This is an industrial as well as a literary school; literary work being attended to from ten to one, and sewing, &c., from one to three. Ten of the girls have a free attendance, the others pay one penny per week. Both these schools seemed well conducted, and the pupils, especially the girls, were very respectably clothed, and well advanced in their studies.

One of the seven Royal Endowed Schools of Ireland is in the immediate neighbourhood of Enniskillen, and is named Portosa School. The present principal, the Rev. Dr. Graham, was kind enough to afford me all the information I required respecting the establishment. These schools are of old foundation, and are chiefly maintained by rents derived from foundation lands. They are in some respects similar to our endowed classical schools in England, and are intended to educate the children of the upper or middle classes destined for the University or otherwise. According to a Parliamentary return of 1849, Portosa School had an annual in-

come from rents of 1877*l.* 10*s.* 4*d.*, and had 57 boys on its books. It and the other endowed schools of Armagh, Dungannon, and Cavan, have, to share by their pupils, no less than thirty exhibitions of from 25*l.* to 50*l.* each, both while at school and at Trinity College, Dublin; and they are all equally open to Catholics as to Protestants.

There are 20 boys from the town who have a claim to gratuitous education in this school; all others pay fees to the master, and attend either as day scholars, or reside as boarders in the master's house. The latter pay forty guineas a year. There are at present 70 pupils, 24 of whom are boarders. Formerly the attendance at this school seems to have been considerably greater, the number of pupils, in 1838, amounting to 176, viz. 96 boarders and 80 day scholars. It is said that the increased religious agitations of late years have affected the prosperity of these schools as well as all other prosperities in Ireland.

The Union Workhouse at Enniskillen is situated on an elevated and very healthy spot, on the right bank of the river, beyond the town. It is an excellently-arranged house, and clean and neat as usual. It was opened in December 1845, and is planned for the reception of 1000 inmates. At the time of my visit, there were only 446 persons in the house, the smallest number that it has ever contained. Out of this number there were only two healthy and able-bodied men, all the rest being

either superannuated, sickly, or children. I see by the Commissioners' Report that, on the 29th of April, 1848, it contained (with the additional accommodation then temporarily provided) 1171 persons. During the two last years, 1850 and 1851, the master said the average numbers in the house were respectively 822 and 574. Out of the present number in the house no fewer than 92 were in the hospital, and 20 in the fever-hospital. Of the persons now in the house, the master (who is a Protestant) reckoned that two fifths were Protestants, and three fifths Catholics.

On a former occasion I gave a statement of the amount of rates levied in the Killarney Union for the support of the poor, for a period of some years; and I here subjoin, for the sake of comparison, a statement of the rates in the Enniskillen Union for five years. For the sake of clearness, I have taken the average of the rates levied on the twenty electoral divisions of the union, as they vary considerably:

Rate.	Average Poundage.
	s. *d.*
1845, 7th July	0 7½
1846, 29th September . . .	0 10¼
1847, 7th September . . .	2 6
1848, 12th September . . .	3 0
1849, 2d October	2 9

Only one rate has been levied since 1849, viz. in 1851, and this averaged from 10*d.* to 1*s.* in the pound.

The dietary of this house is according to the

established regulations, but with some slight modification. The able-bodied adults receive no bread, but only stirabout for dinner and supper. This is made from equal parts of Indian meal and oatmeal, the allowance of the mixed meal being 8 or 9 oz. for breakfast, and 9 or 10 oz. for dinner: at both meals butter-milk is allowed. Besides the stirabout, children under fifteen, and the aged and infirm, are allowed bread—the former brown bread, the latter white bread; and children under nine get white wheaten bread instead of brown. Another modification in the dietary of this house, which I have nowhere before met with, is the allowance of *potatoes* on alternate days, during a certain period—that is, while the crop reared on the workhouse grounds lasts: $3\frac{1}{2}$ lbs. being allowed to each able-bodied person (and to the other classes in proportion) for dinner, in lieu of stirabout.

This total absence of potatoes in the workhouse dietaries of Ireland has always struck me as very singular. Has it been adopted with any view of weaning the people from the taste of that root which has been so fatal to their country, both by its prosperous condition and by its failure? Or has it originated in purely economic views? If so, what are these views?

The schools in this house were formerly in connection with the Board of National Education, but are now withdrawn. I found them in excellent order, the boys' school containing 100, and the

girls' 123. Both schools are industrial as well as literary; the boys of proper age working a part of the day on the farm, the girls at needle-work. All the girls above nine years are employed at work after two o'clock, the previous part of the day being occupied in the school. Two thirds of all the children are either orphans or have been left on the parish by the emigration or absence of their parents. All the children receive religious instruction, according to the form in which they had been previously trained; even orphans are brought up in the religion of their parents, if this is well known. Foundlings and others, the religion of whose parents may be doubtful, are educated as Protestants.

In the official report of these schools, published by the National Board, it appears that in September, 1850, there were in attendance 165 boys and 161 girls. The decreased numbers now on the books are obviously accounted for by the great decrease of the general amount of paupers. It will at the same time be remarked, that the proportional decrease of the children is much less than that of the adults, a circumstance easily to be explained by the orphaned condition of so large a proportion of them preventing their removal from the house.

It is most important to remember that the girls are not allowed to leave this or any other workhouse until they have attained the age of fifteen, unless they are removed by their parents or the guardians of their parish, or by some private house-

holder of known character, who undertakes to protect them as servants. In the year 1848 the guardians sent out to Australia 107 young women, between the ages of fifteen and twenty-two. The most favorable reports of these had been received. Many of them had sent home money to enable their relations to emigrate. Some striking and affecting instances were mentioned of this devotedness of the emigrants to the ties of kindred and old associations—as, for example, that of a young wife whose husband had become paralytic, and consequently unable to work, but who, nevertheless, succeeded not only in supporting him, but in saving sufficient money to enable some other of her relations to go out to them.

The result of my inquiries respecting the state of Temperance in Enniskillen was almost identical with what I had found in the great majority of the places I had already visited. At the period of Father Mathew's visit, and afterwards, there were many hundreds who took and kept the pledge in the town of Enniskillen, and full 2000 are believed to have flocked from the country to join the movement. It is said that there is a considerable proportion of these pledged men still remaining in the country villages. In the town it is believed that though there may be about 200 practical Teetotallers, there are hardly more than 20 who are actually pledged to abstinence. There was a Temperance Hall here

for several years; but it has ceased to exist for a considerable time. The chief causes of the breaking up of the Temperance organisation in this place, are said to have been the fear of cholera and fever, and religious dissention aggravated by an election. It would appear, however, that here, as in every other town visited by me, the habit of temperance has survived its organised source; the people being generally very abstinent in the use of all kinds of intoxicating drinks.

In my memorandums of things seen, I have not of late said aught of rags and beggars. The truth is that both have shown themselves to me in considerably less force since I left the county of Kerry, though they have been visible everywhere to a certain extent. I believe, also, that they have been still less conspicuous since leaving the county of Galway, and would appear to be progressively decreasing as we advance northwards. In Westport, Sligo, and Enniskillen, for instance, these indications of poverty have certainly been much less obtrusive; although some allowance must be made for our eyes getting more accustomed to them, and consequently attending to them less. In our journey from Sligo to this place we had very few appeals made to our generosity, and we certainly saw nothing comparable to the looped and windowed raggedness which had beset us in Wicklow, Carlow, Cork, and Kerry. The day being Sunday, we saw in several places the

country people going to and coming from chapel, all decently clad; and the young women, especially, handsomely bedight in their bright-coloured shawls, with well-arranged hair and well-cleaned shoes. No doubt, on this occasion, many a pretty foot was for the first time hid from view since the last visit to chapel.

The men were much less presentable, owing to that abominable habit, so long prevalent among the poor in Ireland, of wearing the cast-off clothes of others. It is, however, but just to my Leitrim friends to say that this costume was seen but comparatively seldom among them, compared with places further south and west; but still it was seen much too often. This habit, originating, no doubt, in poverty, has, I think, been carried much further than was absolutely necessary, merely because it had become a habit. I think it must be beginning to wear out, as I observe that a fair proportion of the boys and young men show themselves, at least on Sundays, in jackets and short coats, evidently originals. When such a change has become general, it will enable Old Ireland to put a much better face, at least, upon her poverty, if, indeed, the change itself may not be looked on as evidence of the diminution of that calamity.

Nothing could convey to a stranger a stronger impression of wretchedness and untidiness, than this vicarious costume of the Irish, disfiguring at once to the person of the wearers, and calling forth in the

mind of the observer the most disagreeable associations. Even when not in holes, as they too often are, those long-tailed coats almost touching the ground, and those shapeless breeches with their gaping knee-bands sagging below the calf of the leg, are the very emblems and ensigns of beggary and degradation.

I believe, moreover, that the use of such garments is a great mistake, and not by any means so inevitable a result of the want of means as is commonly supposed. Like all cheap bad things, they prove, in the end, much dearer than good new clothing, which will last three or four times as long as most of these refurbished but rotten commodities. A little management, with the aid of their more well-to-do neighbours to plan for them and to act for them, would soon bring the new clothing within easy reach of many who now think themselves only able to grasp the old. Once adopted, the improvement must be permanent, as the very first suit would be found to carry the wearer further on than the two old suits he had been accustomed to buy for about the same money. Then should we see Paddy "his own very self" at last, exposed in all his native strength of thew and sinew, and as smart without as within—no longer transmogrified into that vile travesty of a man, which has become the butt of the stage and the standing theme of caricaturists. Who would not like to look on Paddy in his new costume? Who would not like to look on Nora

while she looks on Paddy, and Paddy looks on himself,

"Miraturque novas frondes et non sua poma?"

On several occasions, in different places in Ireland, I made some inquiries respecting this old-clothes system. I was not surprised to find it constituting an active branch of both the local and the external commerce of the country, and the source of enormous profits to the traffickers. There seems to be a regular system followed by the vendors of old clothes in furbishing them up for the market. However greasy, or old, or threadbare, they continue to put a nap and a gloss upon them, so that, like Burns' Cottar's wife, they

"Gar auld claes look amaist as weel's the new;"

and then sell their rotten gear in complete suits, at the attractive prices of 35*s*., 20*s*., 10*s*., or even of 5*s*. each. In the south of Ireland these old clothes come from Bristol or Liverpool; in the north they come from Edinburgh and Glasgow to Londonderry and Belfast. A retail dealer in these articles told me that his great wholesale correspondent in this line, who had establishments both in Dublin and Belfast, had realised a fortune of 60,000*l*. by this traffic, and had recently become the purchaser of one of the large Encumbered estates!

Similar inquiries among the shoemakers assured me that the use of shoes had been gradually increasing among the poorer classes. Nearly all the

young women, who usually go barefooted except on fair-days, holidays, and Sundays, have, for the most part, both boots and shoes; and in towns, in these northern parts, bare feet, even on ordinary occasions, are the exception, not the rule. An old shoemaker in Enniskillen of forty years' standing, assured me that there were now three times as many shoes worn as there were thirty years ago. This old man mentioned a circumstance in regard to shoes, which seems hard to account for, even if it were only partially true: he said that in the great year of distress, 1848, he and his brother-shoemakers continued to have plenty of work, while the tailors in the same place t-totally failed! Are shoes a greater necessary of life than clothes?

I have already remarked, more than once, how much Indian flour had become a part of the food of the people in Ireland. Finding it as much in use here as elsewhere, I had the curiosity to inquire of a large dealer in grain and flour of all kinds, as to the relative sale among the people of Enniskillen of the various kinds of meal. He informed me, in the first place, that since the period of the failure of the potato crop, he has sold from thirty to fifty times as much grain meal, of one kind or other, as previously to that period. He sells about four fifths of Indian meal for one fifth of oatmeal and flour respectively. He does not sell nearly so much barley meal as amounts to one half of either the

flour or oatmeal sold. Indian meal has the advantage of being cheaper, and of being supposed to be more nutritious than either flour or oatmeal. It sells at present at 1*s.* 1*d.* per stone, while oatmeal is 1*s.* 4*d.*

To conclude the notices of my gleanings in Enniskillen, I will here set down, by way of counterpart to my Sligo-labourer's views, the opinions of an Enniskillen-shopkeeper, on some of the sources of the miseries of Ireland, and on some of her worst grievances. Both Catholics, it will be seen how they differ—according to the point of elevation of the observer. The shopkeeper dwelt mainly on the following circumstances:

1. Inherent want of enterprise in Irishmen themselves, leading them to hoard money when they should use it in business.

2. Want of capital, or its too restricted employment by the possessors and occupiers of land.

3. Absenteeism, and the consequent substitution of agents for the natural lords of the people.

4. Too high rent of land and want of leases, and consequent ill-treatment of the tenantry in various ways.

5. Toryism and Orangeism and Protestantism of the magistrates, all existing in great disproportion to the amount of opposite views in religion and politics among the great majority of the people.

6. The monster grievance of the church: the payment of tithes to the clergy of a hostile creed;

the perpetual upholding before the eyes of the Catholic clergy and laity of the badges of the triumph of a foreign religion, while their own religion and its professors are condemned to degradation and poverty.

The two lakes of Enniskillen—the Upper and Lower Lough Erne—are justly ranked among the finest of Ireland. The Upper Lake is said to be eight miles and a half in extreme length, and three miles and three fourths in extreme breadth; and the Lower, twelve miles and a half by five and a half. They are both profusely interspersed with islands, the Upper being said to contain 90, and the Lower 109. Both are magnificent pieces of water, and most of their shores are extremely beautiful, rich with fine woods or green slopes or cultivated fields, and bounded in some places with hills of considerable height. But they want entirely the glorious mountains—those adjuncts which render Killarney so grand as well as beautiful, and which superadd sublimity to many of the Scottish lochs.

The numerous islands in both the lakes, for the most part richly wooded, give a romantic and poetical cast to the landscape; but in the Upper Lake their size and frequent closeness to one another, detract considerably from that essential charm of a lake, a free expanse of mirrored water. Mr. Otway has well expressed this defect in the following sentence: "The great fault of Upper

Lough Erne is, that it is too much encumbered with hilly islands, so as to give you rather the idea of a hilly country, with its lowlands flooded, than of a broad sweeping expanse of lake."

I took a boat at Enniskillen, early in the morning of a beautiful day, and was rowed up the Lower Lake as far as Ely Lodge, a seat of the Marquess of Ely—a distance of about six or seven miles. All this portion of the lake is exceedingly beautiful, the wooded islands adding greatly to the richness of the scene, without, in any way, destroying the fine effect of the wide-spreading water. The hilly shores are completely wooded on the southern side, and on the north are, for the most part, green or cultivated slopes of almost equal beauty.

I landed on Lord Ely's domain, which I believe is an island, though I could not discover its watery limit on the land side. It is, I understand, separated from the main land only by so small a line of water as can be spanned by a bridge. As this island is of considerable height, and the house (Ely Lodge) built on its summit, I expected to get a fine view of the upper portion of the lake from it; such expectation being, indeed, the chief motive of my visit to it. On reaching the house, however, I was completely disappointed; not a glimpse of the lake being visible from even its upper windows; so high had the wood been permitted to grow up around it, and not a vista left through which the eye could find its object.

This struck me as one of the most curious anomalies I had met with in Ireland: a house built purposely, no doubt, with the object of commanding one of the richest and most magnificent views, and that object totally defeated by what could only have been originally intended for a means of enhancing it. What could be the explanation of this anomaly? Was it an illustration of that confusion of ideas,—here leading to an exquisite practical bull —with which the natives of this country have been reproached? Was it a transcendent instance of that over-fondness for woods in these demesnes, which I have had occasion to notice on former occasions? Or was it—worst of all—an evidence of that curse of Ireland,—ABSENTEEISM, which here, for once, in the natural, as often in the social world, permits beauties to grow into deformities, and fosters virtues into vices, solely because they are not witnessed by those who alone have the privilege and the power to prevent the transformation?

In my way I stopped at Devenish Island, not far from the head of the lake, in order to see its celebrated Round Tower and ruins. This tower is one of the most perfect in Ireland, its conical top, formerly shattered, having been completely restored by public subscription about sixteen or seventeen years since. It is 82 feet high and 49 feet in circumference. It is beautifully constructed, and apparently as strong as the day it was built. It has a

feature which I observed in none of the other Round Towers, and which, I believe, is peculiar to itself: this is the existence of four finely-sculptured heads and faces on an ornamental cornice immediately below the coping, each over a loophole or window. These heads look respectively to the four quarters of the heavens. Adjoining the tower are some extensive ruins of an ancient church and monastery, still retaining some fine specimens of ornamental architecture. The island on which these antiquities are placed is a simply rounded knoll, without wood, but exhibiting the richest pasture: its whole extent is said to be about eighty Irish acres. The Tower is built on the northern slope, a considerable way below its highest point, a sufficient proof, corroborated by many other similar instances, that these Towers were not originally intended for watch-towers or beacons.

A show-place in the immediate vicinity of Enniskillen is Castle Coole, the seat of Lord Belmore. The park, though not very large, is very fine, and not quite so much over-wooded as many others, though it also contains much wood, and some of it very fine. The house was built not very many years since, after the designs of Mr. Wyatt, and is a splendid structure in the pure Grecian style. It is said to have cost 200,000*l.*, and, like many other fine buildings, it probably swallowed up a good part of its owner's estate. At least, the Belmore property now extends very little beyond the park, the

remainder having lately been disposed of in the Encumbered Estates Court. There is a small lake in the demesne, containing numerous wild-fowl in a half-tame state.

On the highest summit of the island on which the town of Enniskillen is built, there is a very fine and lofty column, erected, some years since, in honour of General Sir Lowry Cole, one of the Peninsular soldiers, and a son of the noble house of Enniskillen. Owing to some difference between the Municipality and the Earl, the structure has never been completed, and now stands unsurmounted by the statue for the support of which it was erected. It, however, serves admirably to fulfil some of the collateral objects which, no doubt, had a share in its original design : it is a great ornament to the town ; it is a beautiful object for the traveller approaching it, from whatever quarter he may come ; and it affords from its summit a delightful view of the beautiful country around.

CHAPTER V.

LONDONDERRY—COLERAINE.

We left Enniskillen for Londonderry early in the morning, taking the public car as far as Newtown-Stewart, and there joining the railway. The fineness of the day and the reported want of interest in the country to be passed through, led us to prefer the public conveyance, and, as far as sight-seeing was concerned, we encountered little on our journey to make us regret having adopted the more expeditious mode of travelling. About six or seven miles from Enniskillen we entered the county of Tyrone. The district throughout presents the usual tame character of the Irish low country, but with somewhat more of continuous cultivation and less of bog. There is also here and there an attempt at fencing the fields with quick, and now and then a somewhat better show of trees about the farm-houses. We changed horses at Omagh, the capital of the county, a small town with about 3000 inhabitants,[1]

[1] The population of Omagh by the last census was 3016, being an increase of 69 since 1841. Comprising the inmates of the gaol and hospitals, the present population would be raised to 3385.

and presenting to us a tolerably neat and busy aspect as we passed. Like so many Irish towns, Omagh has a fine Grecian Court-house, which strikes the eye of the passing traveller. It is evidently of recent erection.

The railway from Newton-Stewart to Omagh was just completed, but not yet opened for traffic. As we proceeded to the former town, we tracked its course nearly the whole distance; both it and the road running, for the most part, along the banks of the beautiful valley of the Struel, a fine river, which takes its origin a little above Omagh, from the union of two smaller streams, the Camowen and the Fairy Water. After passing Strabane the railway runs for some distance through the border line of the county of Donegal before it enters the county of Derry. During a considerable part of this tract, it skirts the banks of the river Foyle, which, as we advance towards Londonderry, assumes the character of a magnificent stream through the aid of the tide from Lough Foyle.

Londonderry, or Derry, as it is always called in Ireland, is a large and handsome town, full of interest of every kind, from its buildings, its institutions, its antiquities, and its history. Its situation is singularly beautiful in itself, and commands the most delightful and varied views in all directions. The hill on which it stands is more than half surrounded by the river Foyle, and the splendid Lough

or arm of the sea of the same name, washes its base. The walls of the old city still preserve their perfect unity, and now serve as a circular walk amid the houses, which are nearly as numerous, though not quite so close, without it as within it.

Like many of the ancient walled cities in England, Londonderry is quartered by two main streets crossing each other in its centre, and each at its extremity piercing the city wall by a gate. The large open space left by the intersection of the streets, called the Diamond or Market Place, has been partly filled up by the Exchange or Corporation Hall, a large pile of building, but more massy than elegant. It contains the Common Council Room, a large Assembly Room, News Rooms, &c.

That arm of the cross which traverses the town from Bishop's-gate to Ship-quay Gate, constitutes two splendid streets, one on each side the Diamond, though the lower, Ship-quay Street, is so steep as hardly to be passable by carriages. In its upper portion, called Bishop's Street, it contains a handsome Court House, a very elegant structure in the Grecian style, but rather cramped by its position in the line of the street. Nearer Bishop's Gate are the Bishop's Palace and the Deanery, neither very noticeable, unless it be for the fine garden belonging to the former. In the same quarter is the Cathedral, built on the most elevated point of the hill of Derry. It is a neat plain Gothic structure exter-

nally, but has little of the character of a cathedral within, being without transepts, and having what dignity it could otherwise boast of destroyed by its homely but convenient pews and galleries. The most interesting object in the whole building is the monument to the great Diocesan of Derry, Dr. Knox, that noble pattern of a Bishop and of a Christian man.

In the steep street, below the Diamond, there are some public buildings of lesser note, two Banks, Gwyn's Charity, &c. In other parts of the city, both within and without the walls, there are numerous other public buildings, some of them in excellent taste, as the Gaol, the Lunatic Asylum, the Poor-house, the Custom-house, the Public Library and News-room, &c.

Next to the Cathedral, the most conspicuous public structure is the monument to George Walker, the famous clerical Governor and defender of the city during the celebrated siege by the army of King James. It consists of a fine column of Portland stone, 82 feet in height, including its base, surmounted by a statue of the same material, nine feet high. Walker is represented in the rather incongruous character of Divine and Soldier, which he bore in life, being dressed in canonicals, and armed at once with the Bible and the sword. This monument was erected so late as 1828 by public subscription. Its summit is accessible by a spiral staircase within, and is well worth as-

cending for the splendid view it commands of the city and its vicinity.

The population of Londonderry in 1841 was 15,196, and in 1851, 19,399, a much greater increase than we have met with in any of the towns hitherto visited, except Dublin and Cork. It is even greater than the increase of those cities in proportion to the number of inhabitants. If we were to include the inmates of the Workhouse, Gaol, Lunatic Asylum, and Infirmary (1080), we should raise the total population of Londonderry to 20,479; but this, as already remarked more than once, would not be a true population estimate.

As far as I could learn, there are only three Episcopalian Churches in Derry, including the Cathedral which serves as the parish church. There are, at least, double this number of churches and chapels belonging to other classes of Protestants. There is only one Roman Catholic chapel; but this, owing to its size and the numerous services always performed in it on Sundays, suffices for all the Catholic population, large as it is.

Londonderry is, perhaps, still more conspicuous for the number of its schools than even for its places of worship. Besides six National Schools within and without the walls, Foyle College (a classical school), Gwyn's and Erasmus Smith's Charity Schools, it can boast of schools specially connected with every religious sect, more especially with the Presbyterian body, which probably exceeds, in point

of number, all the other denominations of Protestants taken together. The very large number of schools established in and around Londonderry, is strikingly and agreeably exhibited by a document now before me, being a statement of the accounts of the Irish Society in the year 1851. From this it appears that this Society contributes annually to the maintenance of not fewer than sixty-five schools in Londonderry and its liberties. Among these are no less than thirteen National Schools, and hardly a less number of Presbyterian Schools. Under this last head I find, First Congregation—Male, Female, and Sunday Schools: Second Congregation—Sunday Schools: Third Congregation—Boys' and Girls' and Sunday Schools: Fourth Congregation—Sunday Schools: Reformed Presbyterian Schools; besides numerous other schools which probably belong either to Presbyterians or to some other Protestant Dissenters. Circumstances prevented me from paying my usual visits of inspection to the schools of Londonderry. I can therefore give no statistics of the number of children in attendance, or of their religion, from personal inquiry. I have since, however, ascertained that on the day of my visit to Londonderry the number of children belonging to the National School connected with the chief Presbyterian Church, was as follows:—Boys, 66; girls, 2; and they were thus distributed, according to their religion—45 Presbyterians, 21 Church of England, 2 Roman Catholics.

There is also about to be established a new College, destined chiefly for the education of Presbyterians, from a bequest of 20,000*l.* made for this purpose by the late Mrs. Magee; and for which the Irish Society has recently granted a fine site without the walls, amounting to twenty acres.

The same circumstance that interfered with my visits to the schools prevented my personal inspection of the workhouse. But I have since been favoured with an official statement from the master, of its statistical relations, not only at the period of my visit to Londonderry, but also for the two preceding years at the same date, and also at a still more recent period. The following is the statement:

Number and Condition of the Inmates in the Londonderry Workhouse.

	Total No. in House.	Number in Male School-room.	Number in Female School-room.	Number in Hospital.	Number in Fever Hospital.[1]	Number[2] of Cases of Ophthalmia.	Probable No. of Protestants.
Saturday, 31st August, 1850	458	81	65	58	46	3	96
Saturday, 30th August, 1851	466	62	81	49	48	2	98
Saturday, 28th August, 1852	383	59	64	45	13	—	81
Saturday, 19th February, 1853	599	70	86	58	46	2	126

I am the more pleased in being able to give these returns for a period of some extent, as they

[1] Dysentery, diarrhœa, variola, and measles, are treated in different wards in the Fever Hospital.

[2] The number of cases of ophthalmia for the year ending the 31st of December, 1852, was 26.

show, among other things, that the proportion of the professors of the two religions, as there given, is a steady and not an incidental one. These figures also confirm a statement often made to me, and noticed elsewhere, viz. that the lower class of the population are still essentially Catholic, even in Protestant Ulster.

As there is some deviation from the more ordinary dietary of the Unions in this house, I give in the following Table that portion of it having reference to the different classes of adults. It will be observed that here, for the first time, we see all the inmates participating in the allowance of a third daily meal, or supper.

Scale of Diet in the Londonderry Workhouse.

Class.	Breakfast, (at 9.)	Dinner, (at 1.)	Supper, (at 6.)
Working Men	7 oz. of meal $\frac{1}{3}$ qt. buttermilk	12 oz. coarse brd. 1 qt. veg. soup[1]	6 oz. meal[2] $\frac{1}{3}$ qt. buttermilk
Working Women	6 oz. meal $\frac{1}{3}$ qt. buttermilk	8 oz. coarse brd. 1 qt. veg. soup	4 oz. meal $\frac{1}{3}$ qt. buttermilk
Aged and Infirm.	6 oz. meal $\frac{1}{3}$ qt. buttermilk	8 oz. coarse brd. 1 qt. veg. soup	4 oz. meal $\frac{1}{3}$ qt. buttermilk

There is a farm attached to the workhouse, of about ten acres, for the purpose of training the school-boys to habits of industry in agricultural labour; and also to afford a supply of vegetables for the house—namely, turnips, carrots, parsnips, cab-

[1] The vegetable soup is composed of $\frac{3}{4}$ stone carrots, 1 stone turnips, $\frac{1}{4}$ stone onions, 5 lbs. cabbage, $\frac{1}{4}$ lb. pepper, with 10 lbs. oatmeal, for each 100 rations.

[2] The "meal" consists of half oatmeal and half Indian meal: it is made into stirabout with water and salt.

bages, onions, leeks, and parsley. Potatoes are also cultivated in the grounds, in sufficient quantity to supply the house for about seven weeks in the months of August and September.

I received some account of the Temperance movement in Derry, from one of its zealous advocates in the town. This began so long back as 1836. At one time the Society had full 2000 members, but now it cannot boast of more than 500. There is a Temperance Hall where the members have evening meetings occasionally. For the last six years there has been a Benevolent Society attached to the Temperance Institution, and comprising nearly all the members. The object of this Society is to afford relief in sickness and to pay the expense of funerals, at which all the members attend with crape on their left arm. The members, who are nearly all Catholics, pay threepence weekly.

Before leaving Londonderry, I went about six miles into the country to the north-west, to see an old rath or fort in the county of Donegal, on the banks of Lough Swilly; which is evidently, both in extent and beauty, one of the finest of Ireland's thousand inland friths or salt-water lakes. This rude fort or castle is situated on one of the hills overlooking the lough, and commands a splendid view of its many-branched arms and islands. It is one of a class numerous in the country, consisting simply of a vast accumulation of huge stones rudely

piled, in the form of a circular rampart, round the brow of the hill. It must have been a stronghold in its day; and a little labour to build up the breaches of time with its own fallen ruins, would make it so still.

The country between Londonderry and Lough Swilly is, for the most part, wild moorland, or with only partial slips of cultivation; there being nothing like complete or continuous cultivation except within two or three miles of the town.

I went into a small farmhouse at the foot of the fort-hill. The kitchen was full of smoke and dirt, and the cowhouse full of cows. It was a dairy farm; but presented few of the rural charms commonly seen about such homesteads in England. The mistress of the establishment was in the cowhouse, settling her charge for the night. Her language and her brogue were Scotch—almost as pure and perfect as they exist in the Lowlands of Scotland. I was so struck with this, that I asked if she was not herself really a Scotchwoman; but she assured me that her family had lived in the country for some generations.

I need hardly say, that the whole of Ulster retains more or less of this mark of the old Plantation-men of James I., which is the surest proof of the change of blood in this part of Ireland. But "the kindly Scotch tongue" sounds more startlingly familiar when heard on the banks of a mountain loch, amid peat and heather, and within the walls of a chimneyless and smoky cabin.

We left Londonderry for Coleraine in the stage-coach, being anxious to make our circuit of the coast of Antrim as quickly as possible, in order that we might be in time to attend the meeting of the British Association, then assembling in Belfast. Although the day was rainy, I considered myself fortunate in getting a seat on the outside, as I was reluctant to miss seeing any portion of the route. There was, however, not much worth seeing during this day's journey. The country from Derry to the halfway town of Newtown-Limavaddy is, for the most part, fertile and tolerably-well cultivated, with little of deteriorating bog. For a considerable way the road lies near the shores of Lough Foyle, (not very picturesque,) and commands a fine view of the range of the Innishowen mountains dividing Lough Foyle from Lough Swilly.

After passing Limavaddy, and leaving behind us the rich banks of its beautiful river Roe, we enter on a wild boggy and mountainous region, hardly to be surpassed in dreariness by any district in Ireland. This wild country continues till we come within a mile of Coleraine, and its beautiful river, the Bann.

Much of the country passed through has belonged to the great London companies since the Plantation of Ulster in the time of King James I.; and though several of the companies have since sold their lands, the greater number still retain their property or have only let it on lease for a time. As far as I could learn, these companies are the only

absentees who are popular in Ireland; and I am not sure that they are not more regarded by the tenantry than the majority of the resident landlords. Their conduct may be taken as evidence against the general applicability of a maxim already commented on in these pages—that public bodies have no heart. We shall have further proof, by and bye, of the possession of this sympathising organ by these London companies.

The county of Londonderry is almost as bare of wood as any of the districts hitherto visited. Although, no doubt, richer in this respect than it was fifty years since, when it was officially reported on in regard to its timber produce by Mr. Beresford, yet I fear it is still somewhat obnoxious to the charge with which he winds up his report, "that the county of Londonderry is perhaps the worst-wooded in the King's dominions."

Limavaddy, or as it is usually named, Newtown-Limavaddy, is a neat and thriving town. It is situated in the heart of the flax district, and carries on an active trade in this article. According to the last census it had, in 1851, a population of 3206, being an increase of 105 since 1841. This increase, small as it is, is a strong evidence of prosperity in an Irish town.

I learnt from one of the Presbyterian clergy of Limavaddy that the Temperance system was now in a very flourishing condition in that district, in consequence of an active movement made in its favour

during the last two years. The Presbyterian clergymen of six neighbouring parishes had themselves all become Teetotallers, and had induced their flocks, to the number of 2000, to enrol themselves as members of the Temperance society; showing—what I had already seen in several Catholic districts—that there is no agency so effective, in this respect, as the example of the pastors of the people to lead them in the right way.

Coleraine, like almost all the coast towns of Ireland, is situated on its own river—and a noble river the Bann is, viewed from the bridge on either side. But the town, though finely situated, is not fine; on the contrary, it has a very common-place look, though there are some streets of a good size and with good houses in them. The population in 1841 was 6255, and in 1851, 5920; showing a decrease of 335 during the ten years. Like Londonderry, Coleraine has its central square or diamond, with the Town Hall or Courthouse in the midst of it. It has also a very good market-house, of comparatively-recent erection. The public buildings are hardly worth notice. The best-looking is the Catholic chapel, on the left bank of the Bann, and the new National Model School, a little below the town on the same side of the river. This last is a very handsome building, creditable to Irish taste.

Coleraine is the most Protestant town we have yet visited. It probably retains nearly the same

proportions of the different religions as in 1834, when the two parishes in which it is contained (Coleraine and Killowen) gave the following results: English Church, 2167; Presbyterians and other Protestant Dissenters, 4996; Roman Catholics, 2100. This return makes the Catholic element considerably less than one third of the whole.

In its suburbs the town exhibits long rows or streets of thatched cottages; a feature which exists in almost every Irish town, and always conveys the impression of meanness. Here a portion of the houses in the cottaged streets are slated; but usually they are thatched. I visited some of the cottages, and found them still very untidy and ill-furnished, though somewhat better than similar tenements in the south and west. In one of these, an artisan's, the family were at dinner; and I was rather surprised to see the same rude habits as to eating, and the same humble fare, as in the poorer country districts. The meal consisted entirely of potatoes (placed on the naked table,) except a modicum of some small fish (salted) placed in a dish, to be eaten with the fingers as a relish. These houses have small gardens attached to them, and pay a rent of from 1*s.* to 1*s.* 6*d.* a week.

Like Londonderry, Coleraine is very rich in schools, of all denominations. I paid a short visit to several. There are three National Schools; two having a boys' and girls' school each, and one (the Model School) containing in addition an infant

school: so that, in fact, there are seven National Schools. I was only able to visit the new Model School, and the school in Killowen Street, which last is frequented chiefly by the Catholics.

The Model School is a handsome new building, only opened in March, 1850. I found it in admirable order, the children all actively at work under masters and mistresses evidently well qualified and zealous. Besides the children, there were in the boys' school eight pupil teachers, and in the girls' school four, qualifying for taking charge of other schools. At the time of my visit there were in the boys' school, 82, with an average attendance of 65; only 15 of the number being Catholics. The master is a Presbyterian. In the girls' school there were 63 on the rolls, with an average attendance of 54; 17 out of the 63 were Catholics. The mistress is a Catholic. In the Infant School there were 62 on the books, with an average attendance of 54. Out of the 62 there were 15 Episcopalians and 10 Catholics, the rest being Presbyterians. The mistress is a Presbyterian.

In the proper school-hours, at certain times, the extracts from the Scriptures are read by all the pupils; but, on the day set apart for distinct religious instruction, the children of the different denominations are separated, in order to be catechised in their respective systems. The master assured me that there were found no difficulties in carrying out this arrangement.

I regard this school as a model school in every

sense of the word. The master and mistresses are of a superior stamp, and the children conspicuous alike for their excellent appearance, their emulative zeal, and their proficiency. I observe by the Official Report of 1850, that although these schools did not open till the 31st of March, they had in September the following numbers on their books:—boys, 77; girls, 76; infants, 45; while in the same month of the following year (1851) their numbers were as follows:—boys, 53; girls, 71, infants, 56.

The National School in Killowen Street had, at the time of my visit, on the books 56 boys, with an average attendance of 30; and 46 girls, with an average attendance of 37. There were no Protestants in the boys' school, and only four in the girls. Both the master and mistress are Catholics. The few Protestants are catechised by their own Minister in a separate apartment. The present low rate of attendance at the boys' school is accounted for partly by the demands of the harvest, but chiefly because there is only a substitute master, the proper master being absent. In the official reports of this school there were on the books in September, 1850, 53 boys and 67 girls; and in the same month in the following year, 76 boys and 91 girls.

The only other school I visited was one belonging to the Honorable the Irish Society. It has the largest and finest school-room I had seen in Ireland, and the educational arrangements seemed very excellent.

The history of this school is interesting. It was originally founded by the Irish Society so far back as the year 1705. After many vicissitudes, it was abandoned in 1739, and an infant school established. This also continued many years in an unsatisfactory state, when the Society finally erected the present school, which was first opened in 1821; its first master and mistress being sent from the London Borough School, on whose principles it was established.

In the Superintendent's report for the first year, a circumstance is mentioned, very touching in itself, and illustrating the sad condition of the poorer classes of Coleraine only thirty years since. I quote the master's words:—"In consequence of the wretchedness of the children, in point of habiliments, great numbers being unable to appear on Sabbath-days at any place of worship, the Superintendent hath established in the Society's Institution-room Sabbath-evening readings, connected with singing, to which not only the children of the inhabitants, but hundreds of others flock, in connection with their parents, many of whom are equally wretched in point of accommodation as to dress. Here they can appear with comparative comfort; a small portion of the room being lighted on one side for the use of the singers and the respectable part of the inhabitants, so that on the other side, which is comparatively *dark*, the poor creatures can have the advantage of hearing the

Word of God read, without any exposure of person or feeling."[1]

At the time of my visit the children, both boys and girls, had no occasion to hide themselves in the dark to avoid "exposure of person or feeling." They were all decently dressed and healthy-looking. On inquiry I found that there were rather more than 300 in attendance at the two schools. The number of boys on the books was about 200, and the average attendance was about 150; the whole number of Catholics not exceeding 20. Formerly the proportion of Catholics was considerably larger. At this school the Scriptures are read every morning. The children are recommended by a local committee of the clergymen of the town, and pay nothing for their education. The master is provided with a house, and has a salary of 60*l.* besides 10*l.* for fuel.

The old Temperance or Teetotal organisation has quite disappeared in Coleraine, though there are still numerous Teetotallers in the town, and its population is generally temperate. Some years back there were no fewer than from 1600 to 2000 men systematically enrolled as disciples of Father Mathew. The revival of all this good to the people only awaits the co-operation and direction of the clergy, as in the case of Limavaddy above mentioned, in which their influence, in this respect, has been of late so strikingly exhibited.

[1] View of the Origin of the Irish Society; Appendix, p. ccxxiii.

CHAPTER VI.

THE PLANTATION OF ULSTER.

Since entering the county of Londonderry, several things, some of which have been already incidentally mentioned, have greatly struck us, showing that, in passing into the province of Ulster, we had come among a people and among institutions, if not altogether different, at least differing very considerably from those heretofore witnessed by us. The physical character, the language, the predominant religion of the people, had all changed, and we had become aware of a new form of proprietorship comprehending a large proportion of the territory of the country. It seems therefore expedient, before advancing further into the province, to place here, in juxta-position, all my memorandums relating to these various points, whether made here or elsewhere.

In the beginning of the reign of James I, about the year 1607, a considerable portion of the province of Ulster having become vested in the Crown, by an act of attainder of many of its native Lords and proprietors, it was determined to *plant* a Pro-

testant colony there. For this purpose lands were granted to numerous parties in England and Scotland, under such conditions as then seemed essential to the success of the great objects in view, viz. the formation of a population that might be attached at once to the British rule and the Protestant religion. "We are not ignorant," writes King James in 1612 to the then Lord-Deputy of Ireland, "how much the real accomplishment of that Plantation concerns the future peace and safety of that kingdom; but if there were no reasons of State to press it forward, yet we would pursue and effect that work, with the same earnestness as we now do, merely for the goodness and morality of it; esteeming the settling of religion, the introducing of civility, order, and government among a barbarous and unsubjected people, to be the acts of piety and glory, and worthy also a Christian Prince to endeavour."

The parties to whom the lands were granted ("Undertakers," as they were called,) were of three sorts:—"1st. English or Scottish, who are to plant their portions with English or inland [lowland?] Scottish inhabitants. 2d. Servitors in the kingdom of Ireland, who are to take Irish, English, or Scottish tenants. 3d. Natives of Ireland, who are to be made freeholders." These estates were required to pay to the Crown an annual fee of only 6*s.* 8*d.* for every sixty acres; but the proprietors were required to build castles and houses, to provide men and arms for defence, and otherwise to do

all that was requisite for the cultivation and civilization of the country. Each Undertaker was obliged to reside on his property, or to have an acceptable deputy, for the first five years, and "within three years to plant a competent number of English or inland Scottish tenants upon his proportion as shall be prescribed by the Commissioners." This regulation was subsequently more strictly defined to the effect that, upon every 1000 English acres, the Undertaker was "to plant and place the number of twenty-four able men, being English or inland Scottish, and so rateably upon the other two proportions of 1500 and 2000 acres."

In an early period of these arrangements, the King considering the City of London to be especially well calculated to carry out his views, made an offer to this effect in 1609, through its then Lord Mayor, Humphrey Wild.[1] The chief motive influencing this offer seemed to be the expectation that the great Companies of London would be much abler than any private parties to re-establish and protect "the late ruinated City of Derry and one other place at or near the Castle of Coleraine," so as to make them capable of "affording safety and security to those that shall be sent thither to inhabit." Among the "motives and reasons to induce

[1] Many of the details in the text are taken from a printed but unpublished volume entitled "A Concise View of the Origin, &c. of the Irish Society," privately issued by the Society in the year 1842.

the City of London to undertake the plantation of the North of Ireland," held out by the King and his Ministers, besides the great and manifold direct benefits to accrue to the City from the various productions of the country, it is amusing to find enumerated the indirect advantages of thinning the population, and so rendering the city more healthy. "If," says the official document, "multitudes of men were employed, proportionably to the commodities which might there by industry be attained, many thousands would be set to work, when the infinite increasing greatness (that often doth minister occasion of ruin to itself) of this city might not only conveniently share, but also reap a singular commodity by easing themselves of an unsupportable burthen, which so surchargeth all parts of the city, that one tradesman can scarce live by another; which, in all probability, would be a means also to preserve the city from infection, (and, by consequence, the whole kingdom, which, of necessity, must have recourse thither,) which persons pestered or closed up together can neither otherwise or very hardly avoid."

After due negotiation and examination of the country by its agents, the City accepted the offer, according to the terms proposed, viz.:—"These towns (Derry and Coleraine) His Majesty may be pleased to grant, with such liberties and privileges as shall be convenient, but also the whole territory and country betwixt them, which is above twenty

miles in length, bounded by the sea on the north, the river Bann on the east, and the river Derry or Lough Foyle on the west: out of which 1000 acres more may be allotted to each of the towns, for their commons, rent free; the rest to be planted with such Undertakers as the City of London shall think good for their best profit, paying only for the same the easy rent of the Undertakers."

A few years afterwards (1613) the whole of the Irish property was divided into twelve lots, and balloted for by the Companies, each of the large Companies associating with itself a certain number of the lesser companies, so as to make the contributions of each of the twelve nominal Companies, towards the expenses of the undertaking, equal. And from that time forward the individual Companies had the entire government, management, and proceeds of their own properties in their own control respectively. At the time of the division of the estates, the Companies had been already assessed "towards the plantation of Ireland," to the amount of 40,000*l.*, a sum which was eventually swelled, by different assessments, to upwards of 60,000*l.* It is not much to be wondered at that the payment of these large sums made the Companies, at the time, think that they had made but an indifferent bargain, more especially as the annual value of the whole property was only then rated at 1800*l.* The price of produce and of some of the articles of domestic consumption, at that time, in Ulster (1613) will account

for this low estimate. The following are some of the prices of those days:—A cow or bullock, 15*s.* (about a halfpenny per lb.); a sheep, from 16*d.* to 2*s.*; a hog, 2*s.*; a "very long" salmon for 4*d.*, 6*d.*, or 8*d.*; barley, 11*d.* a bushel; oats, 4*d.* a bushel; strong beer, 16*s.* a barrel, (represented by the London Commissioners as very dear.) The bargain, however, has since proved to be one of the best ever made by the Citizens, the annual income from the property at present divided among the Companies being upwards of 100,000*l.* a year.

Previous to the division of the property among the Companies, the Common Council appointed a special Company or Society for supervising and managing the affairs of the Plantation. This Society shortly afterwards (in 1615) was incorporated under the name of "The Society of the Governor and Assistants of London of the new Plantation of Ulster;" and in 1662 received a second Charter from Charles II, under which it still exists. It is now known by the name of "The Honorable the Irish Society." At the period of the division of the property, this Society retained in its possession "the houses of Londonderry and Coleraine, the lands attached thereto, and the woods, ferries, and fisheries," as not being susceptible of division. This property they still retain, and may thus be considered as constituting a thirteenth Company.

The twelve great Companies among whom the Ulster property was divided, were the following:—Mercers, Grocers, Drapers, Fishmongers, Goldsmiths,

Skinners, Merchant Tailors, Haberdashers, Salters, Ironmongers, Vintners, Clothworkers. Four of these Companies (Goldsmiths, Haberdashers, Vintners, Merchant Tailors,) have since sold their rights in perpetuity; two (Salters and Skinners) have not yet got possession, owing to the non-expiration of a long lease granted by them; while the remaining six (Drapers, Fishmongers, Grocers, Mercers, Clothworkers, Ironmongers,) have had their estates under their own management for a good many years past. The estates are managed by resident agents, but none, I believe, are actually cultivated by the Companies. The Companies, as already stated, have the character of being excellent landlords: the rents being moderate; the tenants seldom molested in their tenure; and great liberality being shown in the maintenance of schools and in the support of other charitable institutions.

The whole property of the Companies is at present reckoned, in round numbers, at about 160,000 acres, and that of the Irish Society at 14,000, making a total of 174,000 acres; constituting, in fact, more than half the county. In a valuation of the whole of the county property made in 1802, for the purpose of levying the Cess, the Companies' property was calculated at 1492*l.*, while all the remaining property of the county was valued at 884*l.* A general idea of their individual extent may be gathered from these two facts: 1st, that the population on one of the properties (Fishmongers) amounts to upwards of 4000;

2d, that the individual Companies derive incomes from them varying from 8000*l.* to 16,000*l.* per annum.

The circumstance that most interested me in regard to the local administration of the Companies, was the marked patronage afforded by them to the education of the people on their respective estates, and, indeed, in the county generally. Having been kindly favoured by most of the Companies which have their estates in their own management, with some particulars relating to their respective schools, I am glad to be able to notice them in this place. They redound greatly to the honour of these bodies, as evincing, at once, great liberality of views, and a very paternal regard for the welfare of the people under their government. It will be seen that no consideration as to the religion of the children is allowed to interfere with the distribution of their bounty.

1. *The Irish Society.*—I have already noticed the admirable school in Coleraine, which is entirely supported by the Society. I will only here add, that its annual cost to the Society is upwards of 250*l.* This, however, is but a small proportion of the benefits contributed by the Society towards the education of the people in the county. According to an official document now before me, it appears that in the year 1851-2 it contributed funds towards the support of no less than ninety-one schools, amounting in all to 1466*l.* In addition to this sum the Society, during the same

year, expended in charitable donations of various kinds (including 550*l.* for building churches), the sum of 915*l.* 18*s.* In illustration of the liberal way in which the Society expends its funds, it may be stated that it contributes annually to the Lough Foyle College the following sums:

For the College	200*l.*
For two Masters, 40*l.* each	80*l.*
For five Exhibitions to Trinity College, Dublin, 30*l.* each	150*l.*
Total	430*l.*

It also subscribes 80*l.* annually to the Templemoyle Agricultural Schools. The net income of the Society, from its Irish property, during the year ending the 10th of February, 1852, was 12,429*l.* 6*s.* 11½*d.*

2. *Fishmongers' Company.*— This Company took the direction of its property into its own hands in the year 1820. Since then it has built and endowed numerous schools throughout the district. It now maintains eight schools entirely at its own expense, besides contributing to others partly supported from other quarters. The annual expenditure on schools, during many years, has varied from 354*l.* to 511*l.*, making an average considerably above 400*l.* Of the eight schools entirely supported by the Company, one is exclusively for boys, three exclusively for girls, and four for the two sexes. These schools, in the year 1852, contained 498 pupils of both sexes. I have not been able to

ascertain the proportion of the two religions in these schools; but as it appears that the proportion in the whole population on the Company's estates is very nearly as three to two, *i. e.*, three Protestants to two Catholics, it may be fairly inferred that there will be nearly the same proportion in the schools.

3. *Ironmongers' Company.*—This Company has no schools exclusively supported by itself, but it contributes to fifteen schools, of which number fourteen are National Schools. These schools lie in the parishes of Aghadoey, Desertoghil, Macosquin, Erigal, and Agivy, in a south-west direction from Coleraine, and about seven or eight miles distant from it. The following Table exhibits the chief particulars relating to them at the close of the year 1852:

No. of Schools.	Boys.	Girls.	Religion.			Salary from National Board.	Salary from Ironmongers' Company.	Probable amount of School Fees.
			Episcopalians.	Presbyterians.	Catholics.			
15	711	465	70	809	237	262*l.*	122*l.*	77*l.* 16*s.*

In the above enumeration the religion of the children is assumed from the known religion of their parents or nearest relations. Out of the whole fifteen schools, fourteen of the masters are Presbyterians and one Catholic.

4. *Mercers' Company.*—This Company's property lies near Kilree, on the river Bonn, eight or

ten miles to the south of Coleraine, and occupies a space of eight miles in length. It has been in the Company's own hands since the year 1832. It consists of upwards of 20,000 acres, and is understood to yield a rental of 8000*l.* The Company supports four double schools, that is, schools for both sexes, entirely at their own expense. Three of these schools have been long in operation, the fourth is now in the course of erection. The following are the numbers belonging to the schools in the year 1849, and the ratio of attendance by the children:

Sex.	On the books.	Present on the day of enumeration.	Average attendance.
Boys . . .	198	163	127
Girls . . .	203	165	149
Total . .	401	328	276

In all these schools there are residences for the masters and mistresses. The total cost to the Company is about 250*l.* per annum.

Beside these schools, there are two Sunday Schools in the town of Kilree, to which the Company annually subscribes; to the one (Established Church), 12*l.*; to the other (Presbyterian), 10*l.* 10*s.* It, moreover, contributes small annual sums, amounting in all to about 100*l.*, to nineteen inferior schools scattered over the property.

5. *Grocers' Company.*—The estates of this Com-

pany lie chiefly in the parishes of Faughanvale, Glendermott, and Cumber, on the eastern and northern side of Londonderry, and partly adjoining Lough Foyle. There are on the property two large schools entirely supported by the Company, and quite free to all the children on the estate, everything being found for them. The schools are attended on an average by about 300 children, male and female. The Company also pay the masters of two small country schools in the mountainous district; and contribute the following sums annually to other educational establishments within their territory:

To the Agricultural College of Templemoyle .	40*l.* 0*s.*
To Erasmus Smith's School in Muff . . .	10*l.* 0*s.*
To a School in Lower Cumber	3*l.* 3*s.*
To ditto in Glendermott	2*l.* 2*s.*

The total annual outlay of the Company on schools exceeds 200*l.*; not to mention the previous expenditure of full 3000*l.* in building and repairing the school-houses.

6. *Clothworkers' Company.* — This Company's property lies in the vicinity of Coleraine. It has no schools exclusively its own, but it gives liberal support to eleven different schools on or near its property. These schools altogether contain 606 children; and of these, 311, rather more than half, are paid for by the Company. The Company also contributes 100*l.* annually towards the payment of the salaries of the masters and mistresses of the

eleven schools; being two fifths of the whole amount received by them. Five of the eleven schools are in connection with the National Board.

The foregoing statements place the London Companies in a very favorable light as to their liberal and enlightened views in caring for the children on their estates. What was stated to me by the local agent of one of the Companies, is, I believe, equally applicable to all—viz. "that every child on the estate, be the parents poor or rich, receives a good education perfectly free of expense." The same gentleman, in a letter with which he has favoured me, does not, I think, exaggerate the educational resources of the districts in which the Companies' estates are situated, when he says: "The general fact in regard to the estates of the London Companies is certainly this—that the means of education, open and free to all, are so ample, that the parents of the children are distracted as to which of the schools —the Companies' Schools, the National Schools, Erasmus Smith's Schools, or the schools of private individuals—supply the best instruction, and are to be preferred." He adds, "There are also Sunday Schools at the churches, the meeting-houses, and the chapels; and the Presbyterian body are about to erect schools at all their meeting-houses."

It is universally known that the Plantation project of the government of King James, as above stated,

had the effect of bringing into Ulster an immense number of "Planters" both from England and Scotland; perhaps more plentifully from Scotland than from England. To the enterprising people of so poor a country as Scotland, the liberal offers of the English government proved an immense temptation, which was still further strengthened by the consideration, that, in yielding to it, they were only obeying the behest of their countryman and King. It is also not unlikely that their compliance with their Sovereign's wishes was still further stimulated by some superior facilities of settlement accorded by the King's known partiality for his old subjects. The near neighbourhood of Scotland, as facilitating the transport, must also be considered; the distance of the point of Tor, on the north coast of Antrim, being less than twenty miles from the Scottish peninsula of Cantyre. Neither are the many other descents—some of a directly-hostile character, some with a view to settlement—made by the Scots on this district, to be entirely overlooked in a question of this kind. At all events, it is very certain that the immigration of the Scots, (not only at the time of the Plantation of Ulster, but at other times also,) was carried to a great extent in the most northern counties of Ireland. In proof of this, we need no other evidence than the persistence of the lowland Scottish language in all the country districts of Ulster, even up to the present day.

As, however, there came into the country, at the

same time, a large body of English; and as a great proportion of the native Irish of the lower class still remained; there resulted, in due time, a very mixed breed, combining, as it is thought, more or less of the physical and moral qualities of the three races. It is generally believed that this cross or mixture of bloods has improved the animal in its psychical attributes: most assuredly it has not promoted the development of those physical qualities which constitute what is regarded as personal beauty, both of face and figure. In these respects, I think every one who takes an extensive survey of Ireland, must come to the conclusion that the natives of the southern and western parts of the island, where the blood is pure, or has been only intermixed with that of a still handsomer race (the Spanish), have greatly the advantage of their northern countrymen. It is generally believed in Ulster—and the belief seems sufficiently confirmed both by the prevailing language and the prevailing religion—that the Scottish element is the predominant one in the constitution of the actual race of its inhabitants. It is from Scotland, they say, that they have derived the hard-headedness and cold calculating shrewdness, which contrast so strongly with the hearty impulsiveness and bright mercurialism of the genuine Milesian. But if my countrymen lay the flattering unction to their souls that they have given their mental character to their Irish neighbours, I do not see how they can refuse to admit an equal share in the

comparative uncomeliness which is certainly as much their portion as are their common-sense views and industrious habits. If they claim the larger and firmer brain, they must be content to father also the squarer visage and the harsher features.

The Scottish nation is, no doubt, still more proud of having planted its own favorite religion in the north of Ireland, and even of having effected its final establishment as the dominant religion of that portion of the island. In no other part of Ireland can Protestantism, in any of its other forms, boast of so great a success against Catholicism as that of Presbyterianism in Ulster, more especially in that north-eastern portion of it nearest to Scotland, comprising the counties of Londonderry, Antrim, Tyrone, and Down. In these counties the Presbyterian population not only greatly exceeds, in point of numbers, the members of the Church of England, but in many places exceeds those of the Catholic Church also. It is generally supposed, that taking the whole province of Ulster, the population is pretty-equally divided among the professors of the three religions; but this calculation does not appear to be founded on very positive data.

Inquiry on the spot, on this head, gives no satisfactory results. Recent data being wanting, conjecture naturally takes the place of statistics in the mind of ordinary persons. As a general rule I found that the members of the different religious

sects rated their own numbers higher than they were rated by the rival sects. This fact, however, was sufficiently evident, viz. that the upper and middle classes, generally speaking, are Protestants, chiefly Presbyterians, while the lower classes are still mainly Catholics.

In regard to the general question of the relative proportions of the three religions in this part of Ireland, and in Ulster generally, I shall content myself with giving a few statistical memorandums derived from authentic official sources.

I. Ecclesiastical statistics of all Ireland in 1834:

Established Church	852,064
Roman Catholics	6,427,717
Presbyterians	642,356
Other Protestants	21,808

II. Of the Diocese of Derry[1] in 1824:

Established Church	50,350
Roman Catholics	196,614
Presbyterians	120,077

III. Of the parish of Templemore, in which the principal part of the City of Londonderry is situated, in 1834:

Established Church	3314
Presbyterians and other Protestants	6247
Catholics	10,299

[1] The diocese of Derry comprehends nearly all the county of Derry, large sections of the counties of Donegal and Tyrone, and a small portion of Antrim.

iv. Of Londonderry, within and without the walls, in 1834:

Established Church	2572
Presbyterians	2154
Roman Catholics	7098

v. Of twelve parishes in the county of Derry, connected with the property of London Companies in the year 1834:

Established Church	8352
Roman Catholics	27,512
Presbyterians	39,406

vi. Private census of the population of the Fishmongers' estates, between Londonderry and Newtown-Limavaddy, from 1820 to 1850:

	1820.	1838.	1848.	1850.
Established Church	334	277	418	407
Catholics	1682	2082	1540	1590
Presbyterians	3239	2889	2057	2083
Total	5255	5248	4015	4080

Uniting the five last local tables together, we have the general proportional results, in round numbers, as follows:

Church of England	1
Presbyterians	3
Roman Catholics	5

Or, uniting the different denominations of Protestants together, we have the proportion of Pro-

testants to Catholics as four to five or as three to four nearly.

Though, without any pretension to notice such things systematically, I feel that it would be unfair to the intellectual character of Ulster, not to add a few memorandums on the subject of education in the province. I therefore have drawn up the two following Tables from the Parliamentary returns, and leave them to tell their own story. The first of these, as well as exhibiting the amount of education at the time specified (1824), affords another medium for judging of the relative prevalence of the three religions, not only in the province generally, but in the individual counties.

VII. Return of children of the three religions attending the schools in the province of Ulster in 1824:

Counties.	Established Church.	Presbyterians, &c.	Catholics.
Antrim . . .	3855	13,061	3866
Derry	2443	6772	4503
Tyrone . . .	4722	7355	7482
Down	4308	11,699	6237
Donegal . . .	4071	3062	6725
Armagh . . .	2338	3888	5236
Monaghan . .	2338	2153	6473
Fermanagh . .	5211	237	4314
Cavan	3989	947	2757
Total . .	33,275	49,174	47,593

Although the following Table is especially intended to exhibit the state of education in Ulster,

similar particulars respecting the other provinces of Ireland are added, partly for the sake of comparison, and partly because the information is generally important.

Provinces.	Total Population in 1841.	Total number of Schools in 1824.	Total number of National Schools in 1851.	Proportion of Schools to the whole Population, 1841.	Proportion of National Schools in 1851 to the whole Population in 1841.	Per centage of Population from 5 years and upwards who can neither read nor write, 1841.	Per centage of Population, from 5 to 15 years of age, attending Schools, 1841.	Ratio of Teachers to the amount of Population between 5 and 15.
				One to	One to			One to
Ulster . .	2,386,373	3449	1878	691	1271	38.46	20.1	142
Leinster .	1,973,731	3492	1156	565	1710	45.53	25.4	107
Munster .	2,396,161	3359	1089	713	2200	54.33	29.2	121
Connaught .	1,418,859	1523	583	965	2433	66.97	19.4	181

The great majority of the schools in Ulster, whether Catholic or Presbyterian, are either purely National Schools or are partially supported by the National Board. In the National Schools, which may be called—from the class of children attending them—Presbyterian, a slight modification of the ordinary religious instruction has been conceded by the Board; the Bible itself, not merely extracts from it, being read daily in many of the schools. No children, however, whose parents object, are compelled to read the Bible; much less to submit to any catechetical instruction not approved by them.

All the Presbyterian congregations have Sunday Schools in connection with them: always one either in the church or congregational school-house, and others spread over the district; this class of schools being considered as an essential part of the Presbyterian economy.

The great superiority of the numbers of Presbyterians in the Presbyterian counties of Ulster, in relation to the number of members of the English Church, produces among the former feelings and conduct analogous to those existing among the Catholics in the other parts of Ireland, and hence tends to unite, politically, these two bodies against the Established Church. I believe, at the recent election, they were found very generally voting together against the Conservatives. Indeed, I think the feeling among the Presbyterians, and especially among the Presbyterian clergy, against the English Church, is almost as strong as that of the Catholics. They speak of the fine churches, the large stipends, and small congregations of the Establishment, and especially of the system of tithes, much in the same spirit as they are spoken of elsewhere by the Catholics. They seem to regard the *Regium Donum*, now amounting to 75*l.* per annum to every Presbyterian clergyman, as a most inadequate provision, and as in no way imposing either contentment or silence on its acceptors. Not a few, however, seem very willing to forego this trifling boon, in order that they may feel

themselves altogether free from any connection with the State. It is curious, however, to observe, that while still receiving this Government allowance, the Presbyterian clergy seem to be all warm sympathisers with their Free Kirk brethen in Scotland; a piece of inconsistency which some among themselves seem rather ashamed of, and which is sharply animadverted on by the other dissenting Protestant sects in the country.

The Presbyterians of Ulster look upon themselves, and justly, as the dominant power, both in Church and state, in that part of Ireland. They affect the spirit and bearing of orthodoxy; and regarding themselves as constituting an affiliated branch of the Church of Scotland, they repudiate the name of Dissenters. They call their places of worship Presbyterian Churches, leaving the titles of Chapel and Meeting-house to the Catholics and to the Protestants of inferior dignity. These last, however, it may be remarked by the way, constitute a large proportion of the Protestant population in many parts of Ulster; and some of them rank themselves under titles which one hardly expects to find beyond the boundary of Scotland. In a paper now before me, containing a statement of the religious profession of the students in Belfast College, I find, beside English Churchmen, Catholics, and members of the General Assembly (orthodox Presbyterians), the following designations: Non-Subscribers, Baptists, Wesleyans, Independents, Seceders, Covenanters.

As might be expected from their political bias, the Presbyterians, whether tenants or not, are strong advocates for Tenant-Right, and are prepared to join any sect or party that will co-operate with them in procuring its legal enactment. The more sober-minded, however, go no further on this point than what seems reasonably the tenant's due, viz. compensation, in some form, for considerable improvements of an undoubted kind, which they themselves or their fathers have effected, or for which they have, with the sanction of the landlords, paid money to their predecessors. I spoke with several farmers on the subject of this Tenant-Right, and found most of them, though certainly not all, rational and sober in their views. A small farmer I met in Coleraine market told me that he and his father and grandfather had lived on the farm now occupied by him for nearly a hundred years, during which time they had, among them, not only reclaimed it from a mere bog to be a fertile soil, but had built all the houses now upon it at their own expense. He considered himself as not only liable to be removed, but as likely to be so, at any time, and believed that he was fully entitled to compensation if this should be the case. I began by reasoning with him on the ground that he and his predecessors, during the long course of time they had possessed the land, must have derived advantages, from their own improvement of the soil, sufficient to cover the outlay on the houses; but he

met this argument by the fact, that the landlord had deprived them, in a great measure, of these advantages, by increasing the rent in proportion to the improvement! The case of another farmer was harder still, as he had actually paid, out of his own pocket, a considerable sum to his predecessor on the farm for his improvements, and this with the cognisance and sanction of the landlord, who, he had good grounds for fearing, was, at this moment, meditating his removal, without compensation, in order to consolidate his property into larger farms.

These are instances of a state of things which may be said to be general in this part of the country, and which seems to sanction the claim of Tenant-Right as just and reasonable; and I believe the claim is less resisted on the score of injustice, than from the difficulty of meeting it in a way likely to be satisfactory to both parties. The landlords, generally speaking, have not the ability to pay a money compensation, even if its amount could be adjusted. The more prevalent opinion seems to be that the compensation could and should be made in the shape of a prolonged lease at a fixed and moderate rental. At any rate, it is sufficiently obvious that the question of Tenant-Right, like the other great questions of Emigration and the Church monopoly, is tending strongly to foster a spirit of dissatisfaction and a feeling of uncertainty as to the future, that is most detrimental to the good of Ireland and the happiness of its people.

CHAPTER VII.

THE GIANT'S CAUSEWAY.

We left Coleraine about four o'clock for Portrush and the Giants' Causeway, our road lying directly north, and considerably to the east of the mouth of the Bann and of the small watering place of Port Stewart. Though on the borders we were still within the limits of the county of Londonderry, until we came into the vicinity of Portrush, when we entered the county of Antrim. Portrush is about five miles from Coleraine, and may be regarded as its seaport. Small vessels, it is true, come up the Bann as far as Coleraine itself, but its main export and import trade is conducted at Portrush, which has a commodious and safe harbour capable of receiving large ships.

Portrush is a neat little town, beautifully situated on the shores of its own small bay, and commanding splendid views of the Donegal mountains on the west, and of the range of magnificent sea-cliffs on the east, at and beyond the Giants' Causeway. Beside the town, properly so called, there is at a little distance from it, close on the sea-bank, a neat

new village much resorted to for sea-bathing, and as a place of summer residence. It would not be easy to find on any coast a more attractive spot than this, when we take into account its fine beach, the splendid coast scenery it commands, and the magnificent ocean spreading out illimitably in its front.

There is an active traffic carried on between Portrush and the Scottish ports, both by sailing vessels and steamers. One of the latter was lying in the harbour when we passed by it; and another, which had just sailed, kept in our view all along the coast till we approached the vicinity of the Giants' Causeway. There was also in the harbour a vessel destined for Scotland, loading with a cargo of that remarkable white limestone (indurated chalk) which intermixes so curiously along the coast with the trap or basaltic rock.

At Portrush we made our first acquaintance with that glorious sea-cliff-road which bounds so large a portion of the magnificent shores of Antrim, and of which we subsequently saw so much in our journey to Belfast. On the eastern shore this road has existed a good many years, but this Portrush fragment has only been constructed about four years. In tracing it onwards towards the Causeway, every one must be struck by its remarkable features. Formed, as it were, in the face of the sea-rampart, midway between the beach and the top of the cliff, it commands the most beautiful and romantic shore-

scenery that can well be imagined; retreating with each retiring bay, advancing round each "beaked promontory," and so opening up new views, each rivalling the other, at every stage of the traveller's progress. Many of the sea-worn cliffs below, and many of the sharp-angled cliffs above, assume the most fantastic shapes, and are rendered still more picturesque from the singular contrast presented by the intermingling, here and there, of snow-white ridges and fragments of indurated chalk with the dark basaltic rock which constitutes the great mass of this iron-bound coast.

On one of the promontories, or rather on an insulated rock, joined to the shore by an artificial bridge-like mound, is situated the celebrated ruins of Dunluce Castle, still imposing by their vast extent and massiveness. The rock on which this castle is built rises up there to the height of 100 feet from the water, which washes it on three of its sides. The castle, as may be seen by its existing ruins, is evidently not of very ancient date, that is to say, not beyond the date of a few centuries back, when feudalism had been softened by advancing civilization. It resembles, both in its position and character, many of the old castles which crown the sea-cliffs in Scotland, and was, no doubt, in its day a fortress of great strength. Like all the other headlands of the coast, it commands magnificent views of sea and land. Its walls, like those of

all middle-age castles, are of enormous thickness, and the apartments generally of small extent. I observed that the jambs or facings of the windows, still remaining entire, are formed of pieces of columnar basalt, shaped for use by the hand of nature in the neighbouring cliffs, and answering the purpose as well, and almost as neatly, as the hewn stones ordinarily used.

A short way beyond Dunluce Castle, the road turns off from the shore in order to get round the top of a small bay, the estuary of the river Bush, which runs inwards from the coast to the east of the Giant's Causeway, towards the small town of Bushmill. In passing through this place, we took up John King, the guide, and about a mile and a half beyond reached our resting-place for the night, the new and splendid Causeway hotel.

There being still, however, about an hour's daylight, we took advantage of the attendance of our guide, and, while dinner was preparing, proceeded to view some of the accessories of the Causeway usually visited by strangers. In so doing, we followed one of the two principles which we had laid down for our guidance on first undertaking this journey, and to which I, at least, had rigidly adhered throughout;—these principles being, 1st, not to leave any portion of time, except that devoted to sleep and meals, unoccupied by one or other of the objects contemplated in our visit to Ireland; and

2d, to give no consideration to the weather, that unworthy bugbear of northern men, so long as it was not altogether inhibitory. By adhering to these principles (which I recommend to the notice of all travellers whose time is limited), and so making use not merely of the large and unbroken masses of time, but of all the fragments, however disjointed or small, we were enabled to do and see and hear more, than would have been possible, even during a considerably longer period, on the ordinary plan of jaunty travelling.

Even if our present crepuscular activity had gained us nothing more than forestalling work that would have taken something from the hours of to-morrow, we should have been the gainers so far; not to mention the happy exchange of the tedium of dinner-waiting within doors, for the attractions of air and sea and sky without. But we did gain something positive also in the way of sight-seeing. After rowing half a mile or more within the shadow of the dark vertical cliff, we pushed suddenly into a large cavern in the rock, where our boat lay as in a roofed harbour. This is the great Dunkerry cave, said to be about 100 feet in height, and 600 feet long. Being a mere chasm in the rock, with walls of amorphous basalt, without any trace of crystallization, it exhibits no feature of special interest to the mere sight-seer. It possesses, however, the geological interest of presenting, in open section, the huge rift in the strata, originally filled

by a whin dyke; the cave being constituted by the partial removal of the intruding vein or dyke.

Before parting with our guide, we arranged to start early next morning on an expedition to see the Giant's Causeway. We accordingly set out at a little after six, walking down to the small cove immediately under the hotel, and taking the same four-oared boat we had used the evening before.

Previous to starting, however, I will, for the benefit of my readers, say a few words respecting the sights here to be seen; as the simple term, GIANT'S CAUSEWAY, is sure to mislead those who have not had the advantage of hearing or reading any account of the locality. The ordinary notion entertained respecting the Causeway, I think, is, that it is a huge and lofty rocky promontory, composed of basaltic columns, and stretching out, in an isolated form, into the main sea. This, at least, was the idea I had of it, until I was enlightened by the account of a friend who had visited it. Now, the truth is, that what is properly termed THE CAUSEWAY, is by no means a scenic feature of this magnitude or grandeur, and constitutes only a small portion of the sights usually comprehended under the one generic name of THE GIANT'S CAUSEWAY. The mere Causeway, as will be shown hereafter, has indeed neither grandeur nor scenic beauty; its charm and overpowering interest being derived from quite a different source: while the ranges of cliffs that bound it behind and stretch along the shore to the eastward

of it, exhibit so wonderful a combination of those twin charms, as is, I believe, hardly to be paralleled elsewhere. It was those cliffs, about two miles eastward of the real Causeway, that were the first objects of our present excursion.

The morning was delightfully fine, the sky bright, and the sun shining smilingly on the eastern face of every cliff that towered above our boat as we passed along. The scene before us may be described, in general terms, as an iron-bound deep-sea shore, beachless and landless, and girt in by a titanic rampart of rugged rock, shooting almost vertically upwards to the height of between 300 and 400 feet. Looking at this rampart more in detail, and in its horizontal direction, we observe that the cliffs of which it is composed, are broken and indented by an irregular succession of projections and retrocessions so as to form an alternating series of narrow promontories shooting sheer upwards from the water, and of bay-like or valley-like hollows, here and there sloping sufficiently backwards to admit of a scanty covering of verdure at their base. Regarded in their vertical aspect, the whole mass of cliff, from top to bottom, is seen to be divided into a succession of huge beds or strata, of different colours and structure, traceable horizontally as far as the projecting vertical ledges will allow. Among these strata, which may amount to nine or ten in all, there are two always most conspicuous and sure to rivet the visitor's eye by their singular formality of

aspect, and by their no less striking beauty; these are the two beds of columnar basalt, the one midway up the cliff, the other near the top of it, and which are seen to run horizontally along the rock, like broad ornamental string-courses along the front of a house. Then, last of all and over all, crowning the whole like a rampart, and generally cutting the back-ground of sky beyond with a sharp line, comes a huge stratum of dark semi-columnar rock, steep as the wall of a house; a striking and well-known configuration, to be seen in every pictorial representation of this part of the coast of Antrim.

The columnar beds of basalt, whether appearing as continuous bands in the cliffs, or as isolated masses in the intervening slopes, possess irresistible attractions for the stranger. They not only impress immediately upon the mind the livelier perception of outward and material beauty in one of its most picturesque forms, but they modify and strengthen this sentiment in a marvellous degree, by impelling the observer's thoughts to stray into the more shadowy and mysterious realms of science in search of causes, and so awaken the emotions of wonder and awe, to animate and deepen the impression. This impression is, perhaps, still further enhanced by the singularly distinct and insulated position of the columnar masses, both in the cliffs and slopes, which circumstance not only tends to fix the attention on them with more earnestness, but by placing them in contrast with the other rocks,

superadds the fresh charms springing from variety and novelty.

The columnar masses seen on the slopes, though less grand in their effect than the great beds in the cliffs, are perhaps fully as interesting; and they are very picturesque also. Generally speaking these masses are perfectly isolated, and look as if they had sprung up perpendicularly from the sloping sward and then stood still, their fluted face looking towards the sea—each set in its frame of green. Sometimes several of these masses are seen on the same slope, one above the other, or ranging sideways on the same horizontal line. It will be remarked, however, that in the slopes, as in the cliffs, there is never in any case more than two such masses, or two ranges of such masses, one above the other in the same place, and also,—where the position of the respective parts allow the relation to be traced,—that the isolated columnar masses are always in the same horizontal line as the columnar beds in the neighbouring cliffs.

Whoever sees these abrupt isolated masses for the first time, will not, I am sure, be surprised to learn that their formal and art-like aspect has acquired for them, in the language of the district, various names derived from the familiar objects they are supposed to resemble. Thus the guides are incessantly indicating, as the boat passes along, numerous well-known articles as appertaining to the domestic economy of the great mythological genius of the

place—such as the Giant's bed, the Giant's chair, the Giant's organ, the Giant's loom, the Giant's gateway, his well, &c.

The most beautiful and picturesque point of these cliffs, and that in which the various strata, particularly the columnar, are most regularly shown, is called Pleaskin. A very good representation of this is given in the accompanying plate, though I think no drawing could do full justice to its splendour and magnificence, as seen by us in the morning sunshine from our boat.

I have said, that here and in the neighbouring cliffs, there are only two beds of columnar basalt to be seen, one above the other. Further to the eastward, however, at Portmoon, there are seen in the cliffs, at least four of these columnar beds, though two of them are less distinct; and, what is curious, as has been shown by Dr. Richardson, three at least of these four have been broken off and so disappeared on the surface, before reaching Pleaskin; in such wise that the upper columnar stratum of this cliff is the lowest of the four that show themselves further east. This will be more precisely explained by means of a diagram in a subsequent page.

Returning from these magnificent scenes, and just as we had reached their western extremity, the boat turned into a small bay, and landed us on a low pier-like mass of columnar rock, surrounded on three sides by the sea, and sloping gently upwards

[illegible] as the Giant's bed, the Giant's chair [illegible] organ, the Giant's loom, the Giant's [illegible] his well, &c.

[illegible] most beautiful and picturesque point of these [illegible] and that in which the various strata, particularly the columnar, are most regularly shown, is called PLEASKIN. A very good representation of this is given in the accompanying plate, though I think no drawing could do full justice to its splen-

[illegible]

[illegible] ther. Further to the east- [illegible] seen in the [illegible]

[illegible] extremity, [illegible]

Drawn and Lithographed by W.L. Walton

Tullmandel & Walton, Imp

PLEASKIN, GIANT'S CAUSEWAY.

London. Published by Smith, Elder & Cº Cornhill. 1855

from the water, under which its outer extremity is evidently submerged. This is the GIANT'S CAUSEWAY, strictly and properly so called; an object, as I have said, neither grand nor picturesque, yet calculated to excite in the mind of every beholder feelings the most profound and various, and to inspire an intensity of interest rarely awakened by mere material nature. But the special configuration and character, and the conditions under which it came to assume its actual position and aspect, will be best understood by considering it, in the first place, in its relations to the neighbouring strata, and those in their relations to the general geological structure of the district. All this can be explained very briefly; and in doing so I shall avail myself partly of the excellent old memoirs of Dr. Richardson,[1] but chiefly of the more recent and excellent little memoir of Mr. Bryce, on the general geology of Antrim.[2]

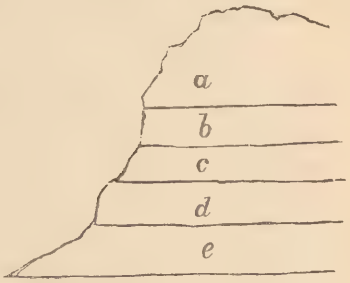
The general surface of the district is occupied by basaltic rocks and other members of the trap family, originally ejected from beneath in a fluid state, and spread over the pre-existing rocks now lying beneath them. Immediately under the trap lies a bed of chalk, and under the chalk, first a bed of greensand and then a bed of lias. This last is in

[1] "Dubourdieu's Statistical Survey of the County of Antrim." Dublin: 1812.

[2] "Geological Notices of the Environs of Belfast," &c. By James Bryce, jun., M.A. Belfast: 1852.

immediate contact with the fundamental rock, the new red sandstone. The annexed diagram will show the arrangement more distinctly:

a. Overlying trap rocks.
b. Chalk.
c. Greensand.
d. Lias.
e. New red sandstone.

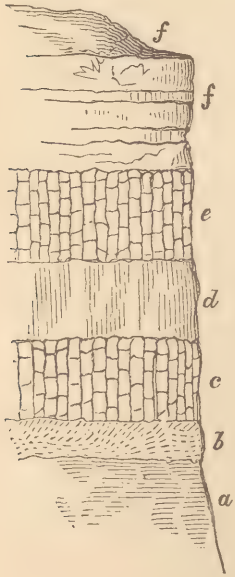


The thickness of these beds varies greatly in different situations. Mr. Bryce says, that when normally developed, the chalk may be stated at about 100 feet, the greensand at about 40, and the lias from 30 to 60; while, on some mountains, the whole series of the igneous rocks has an aggregate thickness of from 900 to 1200 feet.

The more normal arrangement of the rocks varies considerably in different places. For instance, the lias and greensand are often wanting, and the chalk is then found resting on the sandstone or some rock still lower; while, on the other hand, the chalk is often absent, at least partially, as in the Giant's Causeway cliffs, the trap rocks there lying immediately on the ochrey and greensand beds. Even when the chalk is present, the basaltic rocks seldom rest directly on it, an ochreous conglomerate, mixed

with clay, being usually interposed. "The lower part of the trap series, next the chalk, consists chiefly of amygdaloid, intermingled with greenstone, tabular basalt, and thin courses of red ochre. The middle region is occupied by great beds of columnar basalt and red ochre, while the upper portion consists chiefly of coarse crystalline greenstone."

The annexed section, taken from Mr. Bryce's Memoir, shows the position and relations of the six great beds in the cliffs east of the Giant's Causeway.



f f. Several beds of basalt, ochre, and greenstone.

e. Upper bed or range of columnar basalt, 54 feet.

d. Bed of irregular prismatic basalt, 54 feet.

c. First bed or range of columnar basalt, 45 feet.

b. The great ochre bed, from 20 to 25 feet.

a. Amygdaloid, with greenstone and thin courses of red and speckled ochre, 160 feet thick, as seen above water in Pleaskin.

g. Sea-line.

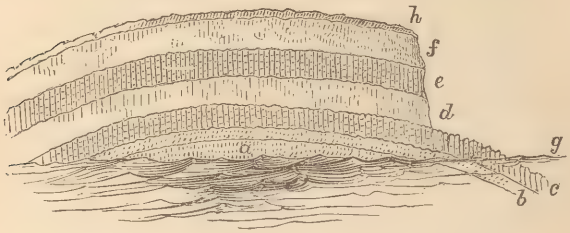
h. Sandstone under water, not seen.

These beds (*f f*) form the top of the cliffs and

grassy knolls rising behind. When complete, as they are in the eastern cliffs towards Portmoon, they are 150 feet thick.

Keeping in view this arrangement of the strata, as holding good over all the causeway district, it becomes easy to understand the relation of the Giant's Causeway proper to the neighbouring cliffs, and how it has come to occupy its present position and to exhibit its present aspect. About a mile east of Bengore, as first noticed by Dr. Richardson, these strata are seen to emerge in the order described, from beneath the sea line, and, as they advance westward, to rise gradually upwards in an arched form, the arch attaining its greatest height (400 feet) above Pleaskin. The strata then gradually descending, and with a gentle curve, touch, at the distance of about two miles from Pleaskin, the water line in such manner that the ochre bed (*b*) dips entirely under the water, and the lower columnar range (*c*) is partially immerged, a portion of it towards the land still remaining above the sea-level. Now, if we conceive, that the cause (whatever it may have been) which by the fracture of the strata formed the sea cliff, broke off all the beds above the lower columnar bed, leaving this entire, we see at once how the Causeway was formed, it being simply the upper surface of the columnar bed, left bare or partially submerged. This description will be rendered still clearer by a diagram representing an imaginary section of the rocks.

The GIANT'S CAUSEWAY PROPER, that is, as we now understand it, the denuded upper surface and partially denuded sides of the lowest stratum of



a. Amygdaloid, &c.
b. Ochre bed.
c. First columnar bed exposed at top, and so forming the Causeway.
d. Bed of prismatic basalt.
e. Upper columnar bed.
f. Coping beds of greenstone, &c.
g. The sea level.
h. Cliff behind the Causeway.

columnar basalt, as seen in Pleaskin, is, as already mentioned, in no wise striking as a scenic feature. It may be generally described as consisting of three collateral piers or rocky ledges, one higher, longer and larger, the eastern; the others shorter and smaller; each running to a point where they disappear under the water. The eastern margin of the larger pier rises up boldly from the shore so as to present a vertical columnar wall, 35 feet in height, the individual columns being perfectly distinct from top to bottom. This portion goes by the name of *the loom*. The central pier, which is of a pyramidal configuration, rises in its central part, termed the honeycomb, to the height of 30 feet; and the smallest or north-western pier is still lower.

Towards the landside the columns are broken off,

and may be said to be submerged under the mass of sand and fragments of broken rock heaped upon the shore. There is a very short space of flat ground between the inner extremity of the Causeway and the rocky amphitheatre behind it. In the face of this there are many patches of exposed columnar basalt. One of these immediately behind the Causeway is called the "Horizontal Pillars," because the prisms project horizontally out of the cliff; and another to the eastward of the Causeway, called the "Giant's Organ," exhibits a fine display of vertical columns, conveying the impression as if they were supports of the mountain above them.

The following are the exact dimensions of the whole Causeway, as taken by a surveyor, by my directions :—

SUPERFICIAL EXTENT.

	Feet.
Length of Grand Causeway from N. to S. to low water mark	720
Breadth of ditto from E. to W.	180
Length of Middle Causeway from N. to S.	350
Breadth of ditto from E. to W.	100
Length of Little or Western Causeway	150
Breadth of ditto from E. to W.	80
Height of ditto at the highest part	20
Breadth of Whinstone dyke between Middle and Grand Causeway	50
Breadth of whole three Causeways from E. to W.	410

HEIGHTS.

Highest point of Grand Causeway ("Looms" at S. end) above low-water mark	35
Height of N. W. point of Grand Causeway	13
Ditto of "Honey Comb" (in Middle Causeway)	30
Ditto of "Giant's Well"	6

The individual columns of the Causeway vary

greatly in size as well as in configuration, exhibiting every number of sides from 3 to 9, and having a diameter varying from 15 to 26 inches. The great majority, however, have 5, 6, or 7 sides; a few have 4 and 8; and it is said that only three are found with 9 sides, and only one with 3. It is hardly necessary to state that the individual columns are all divided into separate portions and united together by socketed joinings, a concavity in one corresponding to a convexity in the other. These joinings, though perfectly distinct and visible, are so close and fine that they are impervious to water, and do not allow the different pieces to be separated, except by great force. The length of the distinct pieces or joints is very various, ranging from 4 inches to 4 feet. One of the pillars of the Causeway is said to have 38 joints. There is no fixed rule as to the existence of either the convexity or the concavity in the individual pieces, some having two convex ends, some two concave ends, and some one convex and one concave. In no case is the concavity or convexity great, the vertical extent of either seldom being more than an inch, generally less. There is also much variety as to the width of these concavities or convexities, the outer edge of them sometimes coming quite to the outer faces of the columns, sometimes keeping considerably within these.

Whatever be the configuration of the columns they are almost as closely joined together laterally,

as the individual joints are. The junction is, in fact, purely linear, no open space whatever being found, so that they are as perfectly water-tight in their lateral as in their vertical union.

As may be gathered from what has been already stated respecting the height of the different piers, the general surface of the whole Causeway is extremely irregular, only a very small portion of it being flat, like a mosaic pavement.

Although not obvious to an ordinary observer, it would appear from Mr. Bryce's account, that the columns constituting the three portions of Causeway all lean inwards towards one another, that is, towards a central point; a circumstance accounted for by Mr. Bryce, on the supposition that they all stand "upon a concave depression in the upper surface of the ochre bed, the pillars being at right angles to the concave surface." We are also informed by Mr. Bryce, that he has been enabled to trace some of the columns to their base, and found them resting on the bed of ochre. This might be expected from the fact, that the height of these columns measured in the great cliff is only from 40 to 45 feet, while we have seen that some of them in the Causeway rise from 30 to 40 feet above the sea-beach.

A distinguishing feature in the geology of all this district, is the frequency of dykes or huge veins of basalt, cutting the other strata across at a large angle. Two of these are seen to cut the prisms of

the Causeway across, and are, in fact, the means of dividing them into the three ranges or piers of which it is composed. Over a large space of the Causeway the upper part of the dykes have been broken off, so that the piers look as if they were separated rather by hollows than by prominences.

An excellent and very characteristic representation of the causeway, as seen from its shoreward extremity, the spectator looking seaward or to the north, is given in the Frontispiece to this Volume.

After regarding the Causeway in the humble, mechanical fashion we have just been doing, it is not easy at once to recover and realize the feelings with which it was contemplated, when we first landed on it from our boat, and saw all the pure natural yet artificial-looking wonders, spread out in one view before our eyes and beneath our feet. It is, however, impossible for any one who has seen it ever to forget, I think, how strange, how lively and how profound his feelings were when he first set foot upon it: the whole mind (in my own case at least) being crowded with emotions differing, if not in their nature, certainly in their combination, from any previously derived from the influence of scenery, however beautiful or picturesque, however grand or even sublime.

I shall not attempt to analyse the precise nature of the complex mental state experienced, nor to trace its various constituents to their sources; but I think the great elemental feeling was WONDER—wonder at

the mere outward and material objects cognizable by the senses—wonder, tenfold wonder—at the various and manifold conceptions and imaginations springing up instantaneously in the inner mind, like magical creations, around this one primary and central emotion. What is this? How came it here? Whence did it come? How was it formed? When was it formed? Of what was it formed? What was this globe of ours at the time it was formed? What before? What since? Was it a mere mass of inorganic matter, with its elements in repose?—with its elements in strife? Or was it, as now, the field and theatre of beautiful life? Of life unconscious? Of life self-conscious? Of both? And—most awful and most bewildering thought of all—when—when was this? How long ago? Was it at the distance of inconceivable myriads of ages before its present rational lord was placed upon its surface, to contemplate it, to investigate it, to enjoy it?

These are, I think, some of the elemental notions, which together made up the great mysterious wonder with which the mind was filled. In my wordy attempt to specify them, I hope I have not conveyed the idea to others that I am wilfully indulging in exaggeration, if not in sheer extravagance; much less that my feelings or emotions, whatever may have been their nature, extended beyond the sober amount of those commonly experienced by men who are lovers of nature,

when they chance to be placed amid scenes highly impressive. It is certainly a simple matter of fact, that, on this occasion, I was more deeply impressed by what I saw, and by what the scene suggested, than I had ever previously been by mere scenery;—always excepting one entrancing sight on the Riffelberg, when Monte Rosa and the Matterhorn, with all their sublimity, were seen to hold scarcely more than their equal part in that skiey circle of Alps of which they form two of the snowy links. Of course, I here compare only the degree of the impressiveness; the nature of the impression being totally different in the two cases. But dismissing these egotistical details, I will conclude by citing, as some excuse for my own, the sentiments of the sober and matter-of-fact geologist, to whom I own myself so much indebted for the scientific part of the account I have given of these extraordinary scenes. Mr. Bryce thus terminates his geological description of the Causeway: "The mole of the Grand Causeway is indeed a most wonderful object to contemplate; but feelings sublimer far are awakened when we gaze upon the stupendous mural precipices, with their mighty arched colonnades, whose spans are measured by miles; and ponder over the mysterious workings of those great forces of nature, now dormant here, which brought all these wonders into being."

The Causeway Hotel is an excellent house of

comparatively recent erection. It contains upwards of thirty beds, besides the coffee-room and other sitting-rooms. At the period of our visit every bed was occupied; a circumstance which shows how much the grand scenes amid which it is placed, are appreciated; as no other parties but visitors to the Causeway are likely to seek its hospitality; it being entirely out of the ordinary thoroughfares of travelling. The hotel is situated most conveniently for visitors, on the top of the cliff at the bottom of which the boats lie which are used in exploring the coast; and within a furlong of the Causeway itself.

Although there is no village on the spot, there are a sufficient number of scattered tenements in the neighbourhood to authorise the establishment of a school, which is situate almost at the door of the hotel. This school owes its origin and principal support, I believe, to Sir Edward M'Naghten, the largest resident proprietor in the neighbourhood. At the time of my visit there were about 50 children (boys and girls), on the books, with an average attendance of 30. Of the whole number, 7 were Catholics. The master has a salary of 40*l.*

CHAPTER VIII.

BALLYCASTLE — CUSHENDALL — GLENARM — LARNE — CARRICKFERGUS.

The road from the Giant's Causeway to Ballycastle lies through a well-cultivated country, of variegated surface, but destitute of trees. Some of the farms near Bushmills, on the property of Sir Edward M'Naghten, are large, and in excellent order; sufficiently indicative of a foreign administration. Where the road comes within a near distance of the coast, or where it ascends sufficiently high to command a view of it, the sea and shore views are magnificent all along from Bengore to Fairhead, including the beautiful island of Rathlin, about three miles distant from the main shore.

Ballycastle is a neat little town, finely situated on the shore of a small bay of its own name, and near the foot of that beautiful symmetrical green mountain, Knocklade. The population in 1841 was 1697, and in 1851, 1669; showing a decrease of 28 in the ten years. But this is by no means a fair example of the decrease of population in the district generally; the whole barony (Cary) showing the

following changes during the last twenty years: Population in 1831, 23,276; in 1841, 22,605; in 1851, 18,142.

Our anxiety to reach Belfast prevented our staying long enough at Ballycastle to visit any part of the neighbourhood, although a traveller cannot easily be forgiven or forgive himself for neglecting to see the magnificent cliffs of Fairhead, within three or four miles of it. This is the greatest oversight in regard to scenery made by me in Ireland, and one I still regret. I had just time to pay a flying visit to the Union Workhouse, and to make a few inquiries respecting Temperance.

The workhouse is only calculated to receive 600 persons, and there were only 109 in it at the time of my visit. Of this number 53 were children, and were then in the schools. The following is the religious designation of the inmates: Church of England, 31; Presbyterian, 19; Roman Catholics, 59. Among the sick in the hospital there were only two affected with ophthalmia.

The dietary in this house differs somewhat from that of any other yet visited. As at Londonderry, a third meal or supper is here allowed; and, three days in the week, the usual vegetable soup is strengthened with meat to the amount of 2 oz. for each pauper; 8 oz. of bread (of third flour) being allowed at the same time. On the four other days, the food is precisely the same at each of the three meals, viz. 6 oz. of oatmeal (only 5 oz. for supper)

made into stirabout, with one third of a quart of buttermilk, without bread. This is the allowance for adult men.

There are three chaplains attached to the workhouse, each having a salary of 20*l.* The schools are under the direction of the National Board. In September, 1850, they contained 92 boys and 86 girls; in 1851, 37 boys and 31 girls; and at the time of my visit, as already mentioned, only 53 of both sexes. This gradual decrease obviously results from the gradually-diminishing number of inmates in the house in the successive years.

The last poor-rate levied was only 1*s.* in the pound; previously it had varied from 2*s.* 2*d.* to 3*s.* 6*d.*

There is a National School now building in Ballycastle. This would have been established long since, but for the difficulty of obtaining a site for it.

I was informed that the three forms of religion were pretty equally distributed among the inhabitants of Ballycastle, the Roman Catholic being the most predominant. This seems to accord very well with the returns made in 1834, when the population of the whole parish (Ramoan), was given as follows:— English Church, 1718; Presbyterians, 1549; Roman Catholics, 1710. The much greater proportion of Catholics noticed in the poor-house is not inconsistent with this statement; as we have already shown that the predominancy of Catholicism is always among the lower classes, who, of course, supply the poor-house with inmates.

According to the testimony of the parish priest, there are still full 200 Temperance men in Ballycastle, although some years since the number had been much greater.

The carriage-road from Ballycastle on the northern shore to Cushendall on the eastern shore, takes a more direct and shorter course than that which follows the coast. It thus cuts off, as it were, the north-eastern corner of the island, and, with it, a considerable slice of its picturesque and romantic shore. The distance by the shorter road (the only one, by the way, passable for carriages,) from Ballycastle to Cushendall is about twelve miles. The first half of it leads through a wild moorland tract, here and there relieved by small patches of cultivation, but possessing nothing interesting until you reach its highest point, called Carey Mountain, from whence you have a fine view of the most northern part of Ireland (Tor Point), and, in clear weather, of the mountains of Scotland also.

After crossing this mountainous and barren tract, and descending about a mile or more on its eastern brow, we came suddenly upon a scene of a very different kind, the bright and beautiful valley of Glendun, lying deep below us between its two ranges of lofty hills. As we wound our crooked way downwards along the face of its north-western boundary, the glen gradually opened itself out more and more to us, stretching from the sea-village of Cushendun at its outer extremity, till it was lost

far upwards among the mountain ranges more inland. A conspicuous feature in the landscape before us, as we descended, was the magnificent viaduct which spans the glen with three arches at the height of 80 feet above the river. To cross this, the road runs a long way up the valley, and returns as far on the other side, before it strikes off towards Cushendall.

Whencesoever viewed, whether from the heights overlooking it, from the top of the viaduct, or from the mid-hill road on either side, this valley of Glendun cannot fail to strike the traveller as a scene of no common attraction; more especially if, like us, he comes suddenly and unexpectedly upon it, on a fine sunny day, from the barren and dreary wastes of the Cary Mountain. I know not whether it was from this enhancing cause or from its own intrinsic charms that Glendun struck me so forcibly; but certainly I felt interested by it beyond the measure of either its beauty or its grandeur. While looking on its secluding barriers, its quiet green pastures, its white cottages scattered about among the fields, its wooded depths by the river, now hiding, now disclosing the shining water, and, lastly, the partial gleam of the distant sea through the narrow vista of its hills,—I could not help feeling that I saw before me one of those pregnant scenes which so readily inspire the minds of the young with some of the dearest of their waking dreams, making them think and say with the youthful poet:—

"If there's peace to be found in the world,
The heart that is humble might hope for it here."

Turning off at right angles from the line of the glen, through a winding gap in its south-eastern boundary, we once more entered on a wild and barren tract; but this gradually softened down into cultivation as we approached the small town of Cushendall, which lies on the river Dall about a quarter of a mile or less from the sea. Cushendall is beautifully situated amid rocks and hills of the most romantic kind. The river forms a small creek as it opens into the bay, but there is no sufficient inlet to claim the name or perform the office of a harbour.

The population of the town, at the last census, was only 527, being 17 less than at the previous enumeration of 1841. And here, the decrease of population of the whole parish was nearly in the same proportion as that of the town; the falling off in the former in the same ten years being only 361, viz. from 4218 to 3857.

I was somewhat surprised to find this small town, in the midst of Antrim, so very Catholic. I was told that out of the whole population there were not more than 20 or 30 Protestant families. This statement seemed corroborated by the fact that the only National School of the place had a Catholic patron, and a Catholic master and mistress, and contained at the time of my visit only one Protestant. There is, however, a Protestant school in the village, but it was attended only by about 15

or 20 children. This Catholic character of Cushendall, given to me by the inhabitants, is fully borne out by the only authentic enumeration we possess, viz. that of 1834. Taking in the whole parish of Layde, in which the town is situated, the proportions of the three religions in that year were as follows:— English Churchmen, 500; Presbyterians, 50; Roman Catholics, 3394.

The National School, at the time of my visit, had on the books 119 boys and 94 girls, the average attendance being respectively, 67 and 42. In September 1850, this school had on the books 77 girls and 106 boys; and in September 1851, 28 girls and 110 boys. The master had taught in the school three years, and had a salary of 24*l*. The mistress had been in the school four years.

The information I received as to the state of Temperance in this village was very satisfactory. Intemperance is scarcely known, and there are from thirty to forty families who are professed Teetotallers. The parish priest is one of the number.

Immediately on leaving Cushendall, we entered upon that famous road, lauded by all travellers, which runs from hence to Larne, a distance of twenty Irish miles, close upon the sea-beach, and at the base of some of the most magnificent cliffs in the world. This road was constructed about twenty years since, by that admirable department to which Ireland is so much indebted, the Board of Public Works, as was

also the excellent road we had travelled from Ballycastle hitherward. I have already had occasion to remark on the singular excellence of the roads generally in Ireland; but here they have reached their culminating point, whether we regard the engineering difficulties surmounted, the greatness of the pecuniary outlay in overcoming them, or the admirable result. By opening up this new path, the Board has not only substituted, for purposes of traffic, a smooth solid road, almost as level as a railway, for one of the most impracticable mountain tracts in the island, but has, at the same time, laid open to the traveller scenes of such magnificence and beauty, as would almost of themselves have justified the expense of formation.

Travelling the road, as we did, in the finest weather, with the sea almost as tranquil and blue as the sky above it, and with the advantage of contemplating the various scenes both in their morning and evening aspects, the charm seemed sufficient to authorise and justify a journey having no other object than simply to travel over it. How much more justifiable then—or rather how much more irresistibly attractive—must such a road be, when we know that it is to be regarded only as ushering the traveller to the greater things beyond—to Glendun—to Fairhead—to Pleaskin and the Giant's Causeway! Whatever other attractive scenery Ireland may possess, I think there is no spot in the island that combines such attractions for the hur-

ried holiday-maker of London as this very road, and what it leads to. And the journey is so easily accomplished: rail to Liverpool—steam to Belfast or Carrickfergus—car to Larne, Glenarm, Cushendall, Fairhead, Giant's Causeway, Portrush, and Coleraine—coach to Ballymena—sail to Belfast—and back again to London within the eight days! What clerk, what shopkeeper, what busy doctor, lawyer, or curate, but could command so short a space of time as this, to pick up a stock of health and delight to last him for months?

In comparing the locality of the road with the cliffy coasts already noticed, it is easy to see how its formation became possible. In the range of Bengore and of the Giant's Causeway itself, the vertical cliffs are washed at their base by the deep sea, precluding all possibility of forming a road, unless quarried out of the solid face of the rock. Along this coast, however, partly owing to the greater shallowness of the water, the continuous fall of rocky fragments from the cliff has at length formed a sort of natural breakwater, damming back the sea. Taking advantage of this foundation, the engineer, by filling up hollows, cutting off projecting spurs of rock, and paring away the overhanging cliff where threatening danger, has been enabled to build his road in the most perfect and efficient manner; guarding the traveller by balustrades, sometimes on one side, sometimes on both, against

all risks from land or sea—from active rocks on the one hand and from passive immersion on the other.

The whole range of cliff along this lengthened space, may be characterised as similar to that already described near the Giant's Causeway, but on a somewhat smaller scale. It continues, however, almost everywhere, to be both grand and picturesque. Still, even when grandest, it has a more subdued and softer aspect than the stern headlands of Bengore. The cliffs in retiring, as it were, from the water, seem to have lost something of their sea-sharpness as well as of their barrenness; their bearing has become less upright, their brows less bold, their angles blunter; and their peaks are not merely rounded into smoothness, but are covered with verdure a short way down: in becoming more inland they have assumed more of the character of inland hills.

Their geological structure is, however, precisely the same as that formerly given, with the exceptions—that here the strata are not always so rigidly defined; that the basalt is less perfectly columnar; and the beds of indurated chalk come oftener into view. In many parts of the section, indeed, the chalk beds constitute so large a portion of the strata, as to give the cliffs a general white character; while in others they are thickly intermingled with the amygdaloid and trap. As we had already seen on the coast between the Causeway and Portrush, the indurated chalk beds are here also extensively quarried as lime, and supply a considerable

portion of the export trade of the district. As we approach towards Glenarm the cliffs become less bold, and a few gentlemen's seats are seen on the more inland slopes.

Just before the shore has lost any of its boldness, close to Garron Point, the Marquis of Londonderry has recently erected a handsome lodge on the very brow of the cliff; a delightful situation for a summer residence, and commanding most magnificent sea and land views. A short distance from the lodge, on the road-side beneath, a small portion of one of the more prominent of the chalk rocks (the cliff is here entirely composed of stone-chalk), has been smoothed and polished, and, on its vertical face looking towards the sea, now presents to all passers-by an inscription in handsome black letters.

On a former occasion I quoted an inscription taken from the walls of a Catholic Church in the south, as a specimen of the hedge-schoolmaster style, once said to be prevalent in Ireland. I give the present as a proof, that if this style has deserted the hedges, it has found refuge in higher places. Whoever may have been the author of it (I entirely acquit of the heavy charge the illustrious lady whose name it bears) it is fortunate for his literary reputation and taste that the "imperishable memorial" has been framed out of no more durable materials than chalk, and that it has been placed in no more conservative a locality than on the wild sea-

shore, open and exposed to all the skiey influences. Here is the inscription, faithfully transcribed, but shorn somewhat of its artistic beauty by the continuity of line given to it in our typography:

"Frances Anne Vane, Marchioness of Londonderry, being connected with this Province by the double ties of birth and marriage, and being desirous to hand down to posterity an imperishable Memorial of Ireland's affliction and England's generosity in the year 1846-7, unparalleled in the annals of human suffering, hath engraved this stone.

"Fair tablet, fashioned by the Almighty's hand,
To guard these confines of the sea and land,
No longer shalt thou meet the stranger's sight,
A polished surface of unmeaning white;
But bid him ponder on the days of yore
When plague and famine stalked along the shore,
And pale Ierne veiled her drooping head,
Like Rachel weeping for her children dead:
Tell him that to assuage those pangs and fears,
Britannia gave her bounty with her tears:
And bear this record, though in phrases rude,
Of England's love and Ireland's gratitude."

We stopped for the night at Glenarm, a small town built on the shores of a bay of the same name, or rather within the mouth of the glen which opens on the bay. The hills on either side are lofty and precipitous, and the valley or glen through which a small river runs, is one of the most secluded and sheltered that can well be imagined. The whole of the level part of it, indeed, is occupied by Lord Antrim's demesne or park, which extends to

a considerable distance around Glenarm Castle, his handsome residence. As so often stated of other parks seen by us in Ireland, Glenarm is sadly overcrowded with wood, though it must be admitted that the trees are here of magnificent size.

The town of Glenarm, which is very neat and clean, consists mainly of one street running parallel to the river. Its population in 1841 was 881, and had grown to 951 in 1851. The population of the whole parish was as follows during the three last decennial periods, viz. in 1831, 3859; in 1841, 4443; and in 1851, 3903; being a decrease of 540 during the last ten years. In the year 1834 the ecclesiastical distribution of the population of the parish was as follows:—Established Churchmen, 499; Presbyterians, 1622; Roman Catholics, 1930; a distribution which, like those that precede, still shows the Roman Catholic element strong even in Protestant Antrim.

The fine entrance gate to Lord Antrim's castle is in one of the streets, and the castle itself is very near. It is, I believe, very ancient, but has been modernised, and is now converted into a handsome square modern structure of the Tudor style, with a turret at each of its angles.

Its little bay gives to Glenarm a very cheerful as well as a busy aspect: at the time of our visit several vessels were at anchor in it, and others loading with chalk-lime at its small pier. The place seemed generally busy, and some of the

tradespeople told me that employment had not been so good for four years. Glenarm is frequented as a watering place in summer; and a charming abode it must be during the fine season: the funnel-like mouth of the glen looks too directly north to make it so desirable a residence in the winter.

The pleasure of a portion of our journey, after leaving Cushendall, was sadly disturbed for a time, by the recurrence of an annoyance complained of in a former page, and which, I think, was almost the only kind of annoyance we encountered in Ireland: this was, the presence in our car of an exhausted and broken-down horse. It was shocking to see the abortive efforts made by the poor beast, when stimulated by the driver's whip, the exercise of which we had the greatest difficulty to control. Fortunately, we encountered on the road another car, returning empty from a short fare, and with a fresh horse, and were thus enabled to complete our journey without further disturbance.

We left Glenarm early in the morning, and had again the luxury of travelling over the remaining ten miles of our glorious sea-terrace road, under the bluest of skies and in the brightest sunshine. The grand cliffs continued through the greater part of our journey, but now and then gave place to green sloping hills, as if to enhance the prospect by the charm of variety. About seven miles from Glenarm one of the boldest and loftiest of the cliffs, named Ballygawly Head, runs right into the sea, so

that the road is tunnelled through it. The basalt here is perfectly columnar in the face of the rock, and the columns of great length. On a rock in the sea, near the Head, are the ruins of an old castle, named Cairn Castle, and near the beach, in the centre of the little bay, there is a curious old building, something like a castle also, but of humbler pretensions.

With Larne terminated the magnificent road of which I have said so much, and on which we had travelled uninterruptedly from Ballycastle, a distance of thirty-two Irish miles. With the bridges, which are numerous, the viaduct of Glendun, and the other necessary engineering work, it is understood to have cost 37,000*l.*, a wonderfully small expenditure, when we consider the greatness of the work and the advantages resulting from it to the country. It is in contemplation to continue the coast road, on the same plan from Larne to Carrickfergus, an addition of eleven miles; the road between these towns, at present, leading by a somewhat shorter but much more difficult route across the hills.

Larne is a town of more importance than any seen since leaving Coleraine. Its population in 1841 was 3345, and in 1851, 3076. It is finely situated at the head of the noble inlet of the sea called Lough Larne, and commands beautiful views of this lough and the lofty ranges of hills enclosing it on either

side. Lough Larne is five miles long and a mile and a half wide at its widest part. It forms a broad expanse as seen from the town, but in its main breadth, where it turns to the south-east inside the peninsula called Island-Magee, it is narrower and more river-like. It is very shallow at the town, and becomes dry at low water, to a great extent, so that no vessel can approach within a considerable distance: the pier is a long way down the lough.

The town has an old and a new portion; the former consisting of small houses and very irregular streets, the latter consisting mainly of one large and rather handsome street, with numerous good houses in it. The population of the town seems to vary less from the ordinary religious distribution of the county than any place lately visited. It would appear from the accommodation provided for worship, that the Presbyterian element constitutes by much the largest item in the classification. Thus, while there is only one English and one Roman Catholic Church, there are three Presbyterian Churches, besides a meeting-house for Methodists. This state of ecclesiastical distribution is of long standing in the place, as is shown by the official returns of the two parishes in which Larne is situated, in the year 1834: viz. Presbyterians, 3084; other Protestant Dissenters, 79; Roman Catholics, 743; English Churchmen, 323.

Larne contains numerous schools patronised or

supported by the different religious sects, as well as National Schools. There is a parochial Protestant school for girls and boys in connection with the Church Education Society, which, at the date of the last report, had 198 children on the roll, and an average attendance of 75.

I visited the three principal National Schools. The boys' school comprises an agricultural school also, there being seven acres of land attached to it, on which the older boys work. At the time of my visit, there were 124 names on the roll, and an average attendance of about 70. The school was nearly equally divided between Catholics and Protestants; Presbyterians constituting the great mass on the Protestant side—there being, in fact, only six boys belonging to the Church of England. There seem, however, to be no sectarian prejudices in the case: as the patron or manager of the school is the incumbent of the English Church; the members of the committee are Episcopalians, Presbyterians, and Methodists; and the master a Roman Catholic. A simple plan is adopted to prevent the Catholic pupils being annoyed by any religious instruction in their presence, namely, by making this the first business of the day, so that the Catholics may avoid joining in it by being simply *late*. The extracts from the Scriptures and the Scriptures themselves are thus read daily; and the master says he explains to all the pupils who choose to attend, the essential principles of Christianity common to all sects. The

four agricultural scholars board with the master; the National Board paying him 7*l.* 10*s.* for each.

In the girls' school there were 92 on the roll, and an average attendance of 43. About one third of the number were Catholics. As in the boys' school, all who are present when religious instruction is given, read the Scriptures and are questioned thereon, the Catholics occasionally taking their part with the others. The mistress is a member of the Church of England. Payment of one halfpenny per week is exacted, and all the children, except one or two, pay it.

In the infant school (which occupies a part of the same building), there were 84 boys and 93 girls on the books; and all who were present were neatly and cleanly dressed. About one third were Catholics; a small number belonged to the English Church; but the great majority were Presbyterians. The mistress is a Presbyterian. They all pay their halfpenny per week with great punctuality.

In the official reports of these schools for the years 1850 and 1851, I find the rolls give the following numbers: In 1850—boys, 167; girls, 97; infants, 227: in 1851—boys, 131; girls, 79; infants, 180.

The Union Workhouse at Larne is, like all the rest of its class, a fine and commodious building. It was opened in the year 1843, and was originally planned to contain 500; the hospital rooms included. In the bad years, additional accommodation was re-

quired to be provided, and the house can now contain 800. In 1846-7, there were from 800 to 900 in the house; and in April, 1848, the official returns give 567 as the number then accommodated. Last year (1851) the number varied from 300 to 400; and this year they have been still further diminished —the number on the books at the time of my visit being only 240. The dietary was here, as at Londonderry and Ballycastle, somewhat more liberal than I had found in any house out of Ulster. The adults had, as in the places mentioned, a third meal (supper), consisting of two pints of stirabout—the breakfast allowance being three. As at Ballycastle, they had also a small portion of meat in their soup three days out of the seven. The bread was made of flour and Indian meal, and was sound and good. As usual, the house was unexceptionably clean and most orderly. In the schools there were 44 boys and 33 girls: among the former eight, and among the latter three, were Catholics. No distinction was made in the education or religious instruction of the children. There are three chaplains; one for each sect. The master is a Presbyterian.

The Total Abstinence system has been resuscitated with great effect this year in Larne, under the sanction and patronage of the clergy; all the ministers, of whatever denomination, having themselves professed Teetotalism. They have already enrolled 500 members.

The road from Larne to Belfast, about nine Irish miles, forsakes the shore, as already mentioned, and crosses the country, keeping the inland branch of Lough Larne and the peninsula of Magee on the left hand. The country is somewhat hilly, but well cultivated, and as much like England as any part of Ireland yet seen. It has not only small woods here and there and fields of good size, but has actually quickset hedges and even trees in many of them. Near Carrickfergus there are several gentlemen's seats, with well-wooded but not over-wooded parks. The whole district seems well peopled.

We joined the railway at Carrickfergus, and soon ran up to Belfast, close along the northern shore of its magnificent Lough—as it is called, though, in fact, it is a broad inlet of the sea. We took up our quarters at the Imperial Hotel, which, both in extent and in excellence of accommodation rivals its Dublin namesake.

CHAPTER IX.

BELFAST—ANTRIM—ARMAGH.

We reached Belfast sufficiently early to see a considerable portion of the town before dinner; and in the evening we had the pleasure of attending one of the public sittings of the British Association, then holding its meetings in Belfast under the presidency of Colonel Sabine. The evening's lecture, which was given by Professor Stokes, of Cambridge, was on certain new phenomena of light; and besides its own peculiar excellence, had the peculiarity of being delivered in a Presbyterian church. I am far from objecting to such an appropriation of the sacred place, but I dare say others as well as myself, felt it as somewhat odd to be listening to the exposition of the most abstruse science, and looking at coloured diagrams, from a pew.

On the following day we had the pleasure of paying our flying visits to several of the Sections, the attendances on which were happily so timed as to enable strangers to see the town-sights both before and after the scientific business.

It is not my intention to give any minute account

of the town of Belfast, and for the same reasons that led me to notice so slightly the other great cities of Ireland, Dublin and Cork. These places are sufficiently well known already: and they are moreover much too vast to be described in a work like this. A few detached memorandums must comprise all I have to say of this great and thriving city.

Belfast exhibits more and more-marked indications of activity and improvement than either Dublin or Cork. Its magnificent harbour is full of ships, and its numerous factories, full of hands, are vomiting perennial smoke. In public buildings it is much inferior to Dublin, but it has many fine houses; and some of its civic structures—as, for instance, its Banks, are truly superb both within and without. A few of its streets also may match with the best in Dublin.

The new Queen's College is a splendid building, and of an elegant design, though it has the great disadvantage, when compared with the Colleges of Cork and Galway, of being constructed mainly of brick. Like the other Colleges, however, it is no less creditable to the taste of the architect (Mr. Charles Lanyon), than to the liberality of the Government, and the public spirit of the Board of Works. For an institution of so recent origin, it is surprising to see how well its libraries and museums are already filled. It was in this College that all the Sectional Meetings of the British Association were held; and it would be impossible to

find ampler and better accommodation than was afforded by its excellent and spacious lecture-rooms.

Queen's College, Belfast.

A few memorandums respecting the progress and present state of this College, in its educational aspect, are subjoined:

1. The following Table shows the total number of students who have attended the College since its opening; and also the new entries in each Session:

Session.	1849-50	1850-51	1851-52	1852-53
Matriculated.	90	110	120	98
Non-Matriculated	105	75	69	50
In Attendance	195	185	189	148
Entered, but did not attend . .	—	1	3	4
	195	186	192	152
New Entries each Session.				
Matriculated	89	60	46	31
Non-Matriculated . . .	106	41	41	22
	195	101	87	53

2. The following Table exhibits the religious denominations of all the Students that have as yet attended the College. The list is in itself a curiosity, and finely illustrates the free spirit of Protestantism on which Ulster has always prided itself. Some of the designations will also remind us of the share Scotland took in the Plantation scheme, and of the known tenacity of her children to hold by their old land-marks.

	1849-50	1850-51	1851-52	1852-53	Total.
Established Church . .	33	33	40	32	138
General Assembly[1] . .	111	109	105	83	408
Non-Subscribers[2] . .	24	21	18	10	73
Roman Catholics . .	5	10	14	15	44
Wesleyan Methodists .	4	4	5	4	17
Covenanters . . .	7	6	6	1	20
Seceders	3	—	—	1	4
Independents . . .	1	1	—	—	2
Baptists	1	—	1	2	4
Religious denominations not declared . .	6	1	—	—	7
	195	185	189	148	717

3. Though these Tables show a progressive and considerable annual diminution in the number of Students entering the College, it is by no means to be inferred that the Institution is really falling off either in attractiveness or utility. Such a result is almost necessarily incidental to an educational

[1] Orthodox Presbyterians.

[2] Non-Subscribers to the Westminster Confession, and Unitarians.

establishment of recent origin. The novelty and attractiveness of the scheme would, in the first instance, bring into its halls numbers of young men from all parts of the Province, who may have been prepared, and waiting, as it were, for such an opening for the completion of their studies. This casual source exhausted, the College has since had to look for recruits solely from the regular annual crops from the superior provincial schools, which are at present much too scanty in numbers, and too low in quality; an evil likely, however, to be gradually removed in both its aspects. A third cause of the decreased numbers, is probably the necessary decrease of scholarships at present available for new comers. This decrease, however, will speedily remedy itself as the scholarships are gradually vacated by lapse of time. In this College, as in the other two, the scholarships are numerous, and, of course, perpetual.

Adjoining Queen's College is the Belfast Botanic Garden, a very valuable institution, and a charming spot in every way. The grounds are extensive and in excellent order, and its plants numerous and well kept.

The Belfast Museum is also an institution most creditable to the town; its department of national antiquities is rich in the most interesting relics of Old Ireland.

The Public Library contains an excellent collection of books, and is in good order.

On the whole, it may be truly said, that while

the men of Belfast avow themselves to be devoted to commerce and the industrial arts, they are far from neglecting the Arts and Sciences more strictly so called. Mental activity is evidently the characteristic of the population; and where this prevails, it cannot be confined within the limits of the merely necessary.

Perhaps the flourishing condition of Belfast is most strikingly evinced by its increased and increasing population, at a time when the population of Ireland generally, and of so many of its best towns, has so greatly fallen off. During the last thirty years, the population of the town has more than doubled; and it appears to be progressively increasing. The following are the numbers of its inhabitants according to the two last censuses: 78,144 in 1841; 90,526 in 1851.

It will not be expected that any account of the scientific proceedings of the great and successful meeting of the British Association at Belfast, should appear in these humble pages. There were, however, a few papers brought before the Statistical Section which might very appropriately occupy a place among Memorandums made in Ireland, if their expected early publication in a separate form, did not render this in a great measure superfluous.

One of these papers, by Mr. Holden, "On the Progress of the Sewed Muslin Manufacture in Ire-

land," I have briefly referred to in another page; and I will here call attention to another, viz. that by Mr. J. Locke, on a subject of still more general interest and importance. This paper, entitled "Excessive Emigration and its reparative agencies in Ireland," entered largely into these great questions; and the subject was still further elucidated by the comments of several other statisticians present. Mr. Locke thought the reparative agencies to meet the case of Ireland were to be found—1, in the now progressive habits of the people; 2, in having well-defined measures of landlord and tenant; 3, in improving the condition of the labouring classes, including the small farmers. The first was manifested in the decrease of crime; for the second, reliance might be placed in Mr. Napier; and the new landlords of Ireland, through the operation of the Encumbered Estates Court, would, no doubt, do much to effect the last object. He referred at great length to tables constructed out of the records of the Encumbered Estates Court, to show the working of it in Ireland.[1]

Not having access to Mr. Locke's Tables, I avail myself of those published by Mr. Alnutt, of Dublin, equally authentic, in order that I may lay before the reader some of the principal facts relating to measures which cannot fail to be of the greatest possible consequence to the future condition of Ire-

[1] 'Athenæum' Abstract.

land. I give these facts in the condensed form in which they appear in Mr. Alnutt's publication,[1] and without comment: they speak for themselves, positively, as to the past and present; and I think I may add that they speak of the future also "with most miraculous organ:"

1. *General Summary of Sales in the Encumbered Estates Court.*

1.—Estates or part of Estates Sold in Court . . .	526		
„ Provincial Auction	166	779	
„ Private Contract	87		
2.—Number of Lots Sold in Court	2762		
„ Provincial Auction	722	3950	
„ Private Contract	466		
	£	*s.*	*d.*
3.—Amount of the estimated Rental of the Land comprised in the petitions for sale presented up to the 31st of July, 1852, inclusive	1,342,347	10	8
4.—Amount of the Estimated Mortgages, Judgments, Arrears of Annuities, and other securities affecting those Estates, as stated in the schedules attached to the petitions, to the 31st of July, 1852, inclusive . .	30,419,181	8	7
5.—Total Amount distributed, including the sum of £538,207 5*s.* 11½*d.* allowed to purchasers who were incumbrancers, to the 21st of August, 1852	4,229,409	10	3
6.—Gross amount of Rentals, viz. £ *s.* *d.*			
Sold in Court 383,903 7 0			
„ Provincial Auction . 81,152 8 0	520,055	15	0
„ Private Cont. (about) 55,000 0 0			

[1] Alnutt's Summary of Proceedings, &c. from Oct. 21, 1849, to July 31, 1852.

	£	s.	d.	£	s.	d.
7.—Head, Quit, Crown, Chief Rents, and Tithe-rent Charges, subject to which the Estates were sold:—						
Sold in Court	57,722	9	6			
„ Provincial Auction	13,824	16	1	76,547	5	7
„ Private Cont. (about)	5000	0	0			
8.—Net annual amount of Rentals, viz.						
Sold in Court	326,180	17	6			
„ Provincial Auction	67,327	11	11	443,508	9	5
„ Private Cont. (about)	50,000	0	0			

	a.	r.	p.	a.	r.	p.
9.—Number of Acres Sold in Court	780,518	0	5			
Provincial Auction	139,455	2	18	1,293,573	2	23
Private Contract	373,600	0	0			

Note.—It will be perceived that the Nett Rental of Estates sold amounted to 443,508*l.* 9*s.* 5*d.*, consequently, it would appear that the Estates brought 16¼ years' purchase; but the nett annual rental or value of Estates exceed the amount here stated, as in some instances the Estates were in the hands of owners or partly unlet; and when the valuations were not stated in the Rentals, it was impossible to include them.

II. *Produce of Sales in each County and Province.*

A

PRODUCE OF SALES IN EACH COUNTY.

	£	s.	d.
Antrim	421,160	9	4
Armagh	65,042	0	0
Carlow	32,141	0	0
Cavan	134,056	9	4
Clare	121,800	0	0
Cork	872,031	13	10
Donegal	41,855	0	0
Down	156,127	13	8
Dublin	284,899	11	10
Fermanagh	131,830	8	4
Galway	920,335	11	8
Kerry	223,891	0	0
Kildare	62,495	0	0
Kilkenny	194,286	12	0
King's	68,023	0	0
Leitrim	45,325	0	0
Limerick	570,511	10	0
Carried up	£4,345,812	0	0

	£	s.	d.
Brought up	4,345,812	0	0
Londonderry	7015	0	0
Longford	85,490	0	0
Louth	82,020	0	0
Mayo	296,939	5	0
Meath	427,396	13	10
Monaghan	72,677	5	0
Queen's	258,431	7	11
Roscommon	195,452	12	0
Sligo	33,000	0	0
Tipperary	461,148	11	8
Tyrone	231,707	4	4
Waterford	243,867	1	4
Westmeath	225,559	0	0
Wexford	168,070	0	0
Wicklow	80,497	9	0
Total	£7,215,083	10	1

B

PRODUCE OF SALES IN EACH PROVINCE.

	£	s.	d.
Leinster	1,969,309	14	7
Munster	2,493,249	16	10
Ulster	1,261,471	10	0
Connaught	1,491,052	8	8
Total	£7,215,083	10	1

C

WHERE SOLD.

	£	s.	d.
In Court	4,705,907	10	0
Provincial Sales	1,573,858	0	0
Private Sales	935,318	0	1
Total	£7,215,083	10	1

III. *Classification of the Number of Purchasers according to the Amounts.*

£1000 and under.	£1000 to £2000	£2000 to £5000	£5000 to £10,000	£10,000 to £20,000	£20,000 and upwards.	Total.
1040	447	549	314	83	22	2455

IV. *Acreage and Amount of Purchase Money by English and Scotch Parties in each Province.*

No. of Estates purchased by English and Scotch.	No. of Purchasers.	Province.	Acreage.			Purchase-money.		
			a.	*r.*	*p.*	£	*s.*	*d.*
24	25	Leinster	31,012	0	34	222,385	0	0
38	47	Munster	54,342	0	9	362,399	12	6
8	7	Ulster	7,385	0	2	55,922	0	0
25	35	Connaught	310,326	2	9	459,420	0	0
95	114	Total	403,065	3	14	1,100,126	12	6

v. *Classification of English and Scotch Purchasers according to the Amounts.*

£1000 and under.	£1000 to £2000	£2000 to £5000	£5000 to £10,000	£10,000 to £20,000	£20,000 and upwards.	Total.
24	18	26	21	13	12	114

vi. *Classification of English and Scotch Purchasers (as well as can be ascertained).*

Gentry, including Eight Titled Persons.	Manufacturers and Merchants, including Eight Firms.	Insurance and Land Companies.	Farmers.	Total.
52	36	6	20	114

It will be seen from the foregoing Tables, that the purchases made by foreigners (English and Scotch), were very few in number compared with those made by Irishmen; there being only 114 of the former class to 2341 of the latter: and it was stated in Mr. Locke's paper, that of the seven millions paid as purchase money, six came out of native pockets.

To those who look only to extraneous aid for the regeneration of Ireland, this statement will seem an unfavorable augury; but it is a monstrous proposition to maintain that the Irish people cannot work out their own advancement as other nations, provided they have the same chance, and the same fair field as they. And it surely speaks well for Ireland, not only that her sons thus unequivocally show their faith in her fortunes, but prove, moreover, that they

possess the material means that are nowadays found necessary for the successful progress of states.

I made two excursions from Belfast, one to visit the ancient druidical monument, called the Giant's Ring, the other to see Lough Neagh and Antrim.

The Giant's Ring is about four Irish miles from Belfast, and lies in the course of the river Logan. It consists simply of a huge green circular mound, with a broken cromlech within it. It is of great size, the circle being 200 paces, or nearly 600 feet in diameter, and the mound probably 30 or 40 feet high, and double that extent in thickness at its base. It is richly verdant, and has altogether a beautiful and romantic aspect, being situated on a gentle sloping hill of no great height. The upper or flat stone of the cromlech is thrown from off its level, but it is still supported by ten upright stones.

The town of Antrim lies about 13 Irish miles to the north-east of Belfast, but by the railway it is nearly one third more, as a large circuit is made towards Carrickfergus. The country traversed by the railway is all fertile and well cultivated, with much of that look of England noticed between Larne and Carrickfergus. I went on as far as the small town of Randalstown, about four miles beyond Antrim, in order to have a better view of Lough Neagh, the principal object of my journey. Randalstown is a small country town, with a population in 1841 of 588; and in 1851 of 749. It

is one of the old Irish boroughs, but looks as if it had been built the other day. And, indeed, this is nearly true, since it has been almost renovated of late years by its patron and proprietor, Lord O'Neill, whose beautiful demesne of Shane's Castle borders the town.

By walking about a couple of miles to the high grounds beyond the town, I obtained a full view of the lake; and different views were afterwards obtained from its own shores at Shane's Castle, and nearer the town of Antrim: but I must confess that all I saw of Lough Neagh disappointed me. It has the fatal demerit of being surrounded by shores almost as flat and level as itself, so that whencesoever you look upon it, you have little else presented to you but a sea-like expanse of water, bounded, near you, by dull featureless banks, and closed in at a short distance by a mere linear horizon. Had it bold shores to overlook it, or neighbouring mountains to relieve its tameness, its vast extent would give it all the grandeur which can attach to an inland sea; it being no less than fifteen or sixteen Irish miles long, and nearly half as broad, and covering an area, it is said, of nearly 100,000 acres.

Lough Neagh is said to be nearly as large as the lake of Geneva, and is only exceeded in Europe, by that lake, and by the lakes of Lodoga in Russia and Vener in Sweden. Unluckily for the legend made so charming a use of by Moore, in one of

his melodies, it is almost the only lake in Ireland from whose "banks" the fishermen could *not* see "the round towers of other days in the wave beneath him shining," even if they were there. But I presume, for "banks" we ought to read "boat," in prose.

The demesne or Park of Lord O'Neill, is beautifully situated on both sides of the river Main, and extends full two miles from north to south, that is, from Randalstown to the northern shore of the Lough; and the same distance from east to west, along the shore towards Antrim. It is, however, obnoxious to the charge, so often made in these pages, against the demesnes of the aristocracy of Ireland, of being rather a forest than a park: you literally cannot see the park for trees.

Shane's Castle, a splendid old building situated on the very edge of the Lough, was destroyed by fire in 1816, and is now a mere fragmentary mass, the proprietor having since resided in a small lodge near the old stables. The imposing character of the old castle must have wonderfully improved the views on this part of the shore; and I dare say from its lofty battlements the lake itself must have assumed a grandeur which it never can present without some such artificial aid.

Adjoining the grounds of Shane's Castle, is the demesne of Lord Massarene, with its spacious mansion, called Antrim Castle, lying close to the town of the same name. This castle has the misfortune

to be built on a perfect flat, and though so near it, has no view of Lough Neagh, owing to the intervention of trees—these false idols of Irish lords and lairds. The house has a very plain exterior, but can boast of splendid rooms beautifully furnished, and of grounds charmingly laid out in the artificial or French style.

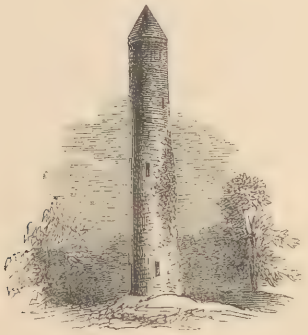
The town of Antrim is a neat-enough small place, consisting principally of two straggling streets stretching along the roads that intersect it. Including its suburb, Massarene, it had a population of 2645 in 1841, and of 2323 in 1851.

There are four churches in the town, one for each of the four denominations into which the county is chiefly divided—English, Catholic, Presbyterian, and Wesleyan. In 1834, the inhabitants of the whole parish were divided as follows, and probably the same proportional division would still hold good:—English Churchmen, 750; Presbyterians, 3421; other Protestant Dissenters, 120; Roman Catholics, 1252.

Teetotalism, though much fallen off, still holds fair ground here, there being about one hundred professors still remaining in the town.

The country around Antrim is richly cultivated. About a mile out of town, at a place called Steeple, there is a Round Tower in the grounds belonging to the house of a private country gentleman, in a state of perfect preservation. It is 95 feet high, and

about 53 feet in circumference near its base. Its door is about 12 or 14 feet from the ground, and has an imperfect figure of a cross sculptured above it. The top of this tower, like that at Monasterboice, was shattered by lightning, and like that at Devenish, has been since restored to its original form. One of its sides is covered, nearly to the top, by ivy.



It is the only tower seen by us in Ireland, that is not attached to ruins of some kind, commonly the ruins of ecclesiastical buildings. This stands in the midst of Mr. Clarke's shrubbery, and there are no indications of any ancient buildings near it. The former presence of a church, or at least of a burial-ground, on the spot is, however, conjectured from the fact told us by Mr. Clarke's gardener, that human bones in considerable quantity are often dug up close to it.

There is a fine workhouse here, beautifully situated on high ground a little way out of the town.

It was built in 1843, and was originally calculated to hold 845 inmates, but has been since enlarged, so as to contain 1100. At the time of my visit, there were only 228 persons in the house, all those able to work being now employed on the harvest. But during the whole of the year, the number in the house has been small. Before harvest began, in June, there were only 299 inmates. During the last four years there have never been above 400 in the house. According to the official report, there were on the books in April 1848, 807. The proportion of persons professing the two religions, is usually about two thirds Protestants, and one third Catholics. The number of children at present in the school is about 45 of each sex.

Like the other workhouses in this county, the dietary is here somewhat better than in the other parts of Ireland visited by me; the inmates of all classes having three meals, and a small portion of meat in their vegetable soup three days in the week. The bread in ordinary use is made entirely of flour; the stirabout is sometimes made of Indian meal and sometimes of oatmeal; the supper always consisting of stirabout made of Indian meal, and the breakfast of oatmeal.

In and around Antrim and Randalstown, I found, as indeed everywhere in this county, the opinions very strong respecting Tenant-right; and as these views were explained to me, I seldom found them unreasonable, as in the following case of a small

farmer near Randalstown. This man was a Catholic, seventy years of age, and succeeded his father in his farm many years since; his father having occupied it all his lifetime. Neither of them ever had any lease. All the houses now on the farm had been erected by his father or himself, and were in tolerable order. The extent of his farm was thirty-five acres, and his rent was moderate (I forget the exact amount). A good many years since, the present occupier had added to his father's farm another holding adjoining, and had paid the outgoing tenant 50*l.* for his improvements. He is a tenant of Lord O'Neil, an excellent landlord, and has no fear of being turned out while Lord O'Neil lives; but as Lord O'Neil is a very old man, he is fearful of losing his farm at his death. He is therefore desirous of obtaining a lease to enable him to work out of his farm the value of his improvements and outlay, or to be secured some compensation in the event of losing it. He considered that he and his father had sunk 350*l.* on the farm.

Near this good man's farm I visited a much smaller tenement—of seven acres—and found everything in and about it indicative of poverty and misery, and affording a striking illustration of the evils that must often follow in the train of Emigration. The tenant had recently gone to America, leaving his wife and four children nothing to live on but the crop of potatoes in the ground. He had sold the cow to supply the means of emigration.

His departure was too recent for his family to have received any money from him, or, indeed, any account of him. Fortunately for the poor family, the potatoes, though injured, were better in this neighbourhood than they had been for some years previously.

Throughout the county of Antrim, and, indeed, I may say throughout Ireland, I found the subject of tenant-right, or perhaps I should here only say the subject of leases, as strongly advocated, on political as on social grounds. The no-lease system is regarded as necessarily depriving tenants of every shade of independence, the fear of ejection from their farms binding them all as surely to follow the dictation of their landlords in giving their votes at elections, as if they were legally compelled to do so. In the rare instances in which tenants have been found to go against their landlords at the poll, they have seldom found any safety in their landlords' magnanimity. I think it was also very generally believed, by the more intelligent, that even the granting of leases would be insufficient guaranty for the independence of the voters, without the additional security of the ballot,—on the same grounds, I suppose, as were enunciated in the apophthegm of my honest mason of Limerick—"that a sally landlord will break an oaken tenant."

On Monday morning we left Belfast for Armagh, and took advantage of the railway the whole dis-

tance, being desirous of reaching Newry and Rostrevor the same day. The country between Belfast and Armagh (a distance of thirty-one Irish miles), is well cultivated and rich, with frequent enclosures of quick, and patches of wood here and there—all in the English style.

Armagh is remarkable, in a historical point of view, as the birth-place, nursery, residence, or final resting-place of many great men; and as the theatre on which not a few great actions have been performed. It claims the hononr of having been founded (in the year 445) by Saint Patrick himself, and to have been constituted by him the great Primatial See and Metropolis of Ireland. He is said to have built its first Cathedral, and to have himself been its first Archbishop; and also to have established in it the College which afterwards became famous throughout Europe; besides Abbeys and Convents, which continued long to illustrate and dignify his favorite city. Armagh also claims the honour of being the burial-place of the great King of Ireland, Brian Boroihme, who was slain in his eighty-eighth year, in the great battle of Clontarf, won by him over the Danes in the year 1014. In the ancient annals of Ireland he is thus made to declare on the battle-field, immediately before his death, his preference for Armagh:—"Announce (he said) that I bequeath my soul to God and to the intercession of Saint Patrick, my body to Armagh, and my blessing to my son

Denis O'Brian. I moreover bequeath twelve score of oxen to Armagh."

But Armagh has to boast, in more modern times, of a son whose honour and glory, though won in a different sphere, may even vie with those of the saints and heroes of old. Dr. Richard Robinson, Archbishop of Armagh, from 1765 to 1794, was one of that rare class of men whose indomitable energy and enterprise inevitably impress—and usually dominate and change—the sphere in which they live, whether that sphere be small or great. Fortunately for Armagh, the ambitious activity of its noble Primate, took the form of public improvement in all its forms—in things intellectual and moral as well as physical; and this spirit, exerted only for the short period of thirty years, sufficed to convert Armagh, from "a collection of mud cabins" to an elegant town, almost such as we see it at present: nay more, enriched and adorned it and its neighbourhood with almost every public institution which a civilised community requires.

The following are some of Dr. Robinson's public acts, set down in the order of their performance:—he first completely renewed the Archbishop's-house in the town; and afterwards, in 1770, raised from its foundations the present noble palace, in its splendid demesne, overlooking the town. In 1781, he built a beautiful chapel near the palace. In 1783, he erected in the Archiepiscopal Park that noble obelisk, 114 feet in height, which shows so

conspicuously from every part of the neighbourhood. Though raised ostensibly as a monument to Friendship, the true cause of its erection was to give work to the labourers of Armagh, at a period of great public distress. It cost 1000*l.* He not only completely repaired the Cathedral, but reared a second tower on it after the first (which he had also erected) had been pulled down from insecurity. In 1776 he established the County Infirmary, and between that time and 1780, he built seven houses for the vicars, a music-hall for the choir, and a repository for the records of the arch-diocese. In 1772 he built the public library, and endowed it with lands, besides bequeathing to it his own library. In 1773 he erected the Classical School or College; and finally he endowed and erected the noble Observatory, which has made the town so celebrated. This establishment was endowed by the Primate with lands which he had purchased at the cost of 5500*l.*; with the rectorial tithes of a parish; with the proceeds of a farm in the county of Tyrone; over and above the 22 acres of demesne attached to the Observatory.

In all these improvements he did not forget the town itself; but partly by example, partly by persuasion, and partly by the controlling power he possessed over the leases of his numerous tenantry, he succeeded in doing as much for Armagh as Augustus did for Rome. Nor did his genius disdain to work in humble spheres. For instance,

among other benefits conferred on his fellow-citizens, was the establishment of a spacious Shambles, which, for that day and place, must have been a singular pattern of excellence. "They consist of ranges of sheds, so disposed as to enclose an area which is paved and kept perfectly clean in every season of the year. The sheds are subdivided into various stalls, which are allotted to different butchers, whose names are inscribed in front." With its physical regeneration, says the historian of Armagh, "its commerce revived; the spirit of the inhabitants increased with their wealth; and the city, which had been reduced to a state of the most melancholy degradation, began to reassume its long-lost respectability and beauty."

Although on these numerous great works Dr. Robinson expended immense sums of money of his own, he did not supply all the means requisite for their accomplishment. But he was the author and instigator of the whole, and almost as much entitled to the gratitude of his fellow citizens for what he made others do, as for what he did himself.

In traversing the streets of Armagh, in strolling round its neighbourhood, in looking at its public buildings, and, above all, in visiting its public institutions, the memory of this great and good man is ever in the mind, seeming to hallow everything, as with the presence of a spirit.

The Cathedral, mended and repaired by so many Archbishops, and especially, as already stated, by

Dr. Robinson, was finally completely restored through the exertions of the present Primate, Lord John Beresford, who, in this work, even exceeded his great predecessor in the liberality of his contributions. The restorations having comprised the whole building without and within, it now looks like a perfectly new structure, and is certainly a very elegant piece of architecture, but almost too plain in its style. Its position on a hill within the city, with its fine tower and spire, gives it a commanding character, and the view from the top of the tower is uncommonly fine.

The Church contains one noble monument of a former Dean (Drelincourt) by Rysbrach; but it is not creditable to Armagh that its great Primate has no other monument in it than a plain bust; and this, too, placed by a private hand. It may, indeed, be more truly said of Dr. Robinson than of most men, and especially may it be said on this Acropolis of Armagh:—"Si monumentum queris circumspice;" but it would be pleasant to see him honoured by his fellow-citizens as well as by his own deeds.

The Public Library is close to the Cathedral, and is a handsome building. The library rooms are spacious, and contain, it is said, from 30 to 40,000 volumes, and among the rest, the whole of Dr. Robinson's library. Like the Observatory, it was permanently endowed by its founder with funds sufficient to keep it in repair, to pay the salary of

the librarian and attendants, and, occasionally, to purchase books.

The Observatory is a small but neat building, prettily situated on a rising ground in the midst of a park of twenty acres. It is well supplied with instruments; and the high reputation of the present astronomer, Dr. Robinson, is a guarantee that they are well employed by himself and his assistants.

The Classical School, or College, as it was formerly called, was originally founded and endowed by Charles the First. Lands, supposed then to amount only to 720 acres, but which are now found to comprise no less than 1530 (including water, bog, &c.) were devoted to its support, and are still held by it. These lands are stated in the 'History of Armagh' to have produced, in 1818, a rental of 1402*l.* 11*s.* 1*d.*; but this, in a parliamentary return for 1849, is said to be only 874*l.* 18*s.* 2½*d.* The present buildings, which are very commodious, were erected in 1774 at the instigation and by the assistance of Primate Robinson. One hundred boarders can be accommodated in the house, besides numerous day-scholars, who are privileged to attend from the town. I was not able to visit this school, but I was informed that there were not more than 30 boarders and about 50 day-boys then belonging to it. It is one of the four endowed schools (the others being Dungannon, Enniskillen, and Cavan), who have 30 exhibitions of from 25*l.* to 50*l.*

divided among their pupils who enter Trinity College, Dublin.

There is within the precincts of the town a small park or promenade called The Mall, laid out in shrubberies and walks, which is a great accommodation to the inhabitants. It contains between seven and eight English acres. I believe, also the free demesne of the palace is open to the citizens for recreation.

Armagh is a very fine town, more in the English style than most others seen by us in Ireland. Its population in 1841, was 10,245; and in 1851, 8849.

The division of the population of Armagh, according to religious denominations, seems to assimilate with those of Ulster generally. The information I obtained in the town itself was to this effect: that the Presbyterians and Catholics were nearly equal in numbers, and together constituted three fourths of the population, while the members of the Established Church made up the other fourth. This account seems to give to the Presbyterian element much too great a value, unless we admit that it has greatly and disproportionably increased since the period when the subject was formally investigated. In the year 1818, a careful census of the town was taken, with the following results:

Members of the Established Church	2001
Presbyterians	1596
Roman Catholics	3413

In the year 1834 the census of the whole parish of Armagh was as follows:

Members of the Established Church	3586
Presbyterians	1588
Other Protestant Dissenters	44
Roman Catholics	5546

According to these estimates, it would appear that the Catholics constituted about one half of the population, while the Presbyterians were by much the smaller party of the three.

There were formerly four National Schools in Armagh; and I see by the official Reports, that in September, 1850, they had on their books 533 boys and 299 girls; and in March, 1851, 355 boys and 240 girls. On making inquiry, however, respecting these, I was informed that they were all now closed: I did not learn from what cause; but I see it stated in the Commissioners' last Report (September, 1851,) that the master of one of the schools had been dismissed, yet still retained possession of the house.

The place of these schools is now very inadequately supplied by others connected with the different churches and religious establishments. Two of these schools belong to the Established Church, and are in connection with the Church Education Society. In 1851, they had on the books 272 boys and 211 girls, with an average attendance of 144 and 117. One of these (the Drelincourt male and female school) was originally founded in 1732 by Mrs. Drelincourt, the widow of the Dean, and still de-

rives a certain amount of income from funds then bequeathed for its support.

There are also three other schools in the parish, two of them Infant schools. One of the latter is in the town, and last year had 119 on the books, with an average attendance of 60. The other infant school at St. Callan had on the books 133, with an average attendance of 55; while the school of Banbrook (not infant) had 178 on the books, and an average attendance of 54.

There are also two schools attached to the Catholic religious establishments of the Franciscan Friars and Presentation Nuns, which are said to be well attended.

The Temperance system, which had once greatly flourished in Armagh, has within the last two years had a sort of revival. A Society called the Cork Branch, which had become extinct, now has 200 members, and is gradually augmenting its numbers. There is a benevolent Society connected with it, the members paying for both 10*d.* a month. Another called the Armagh Temperance Society, also of about two years' standing, has about 100 members, besides an affiliated branch, called the Juvenile Temperance, which has about 50 members. The Temperance Reading-Room and the Temperance Hotel have become extinct; but it is expected that they will be restored,—at least the Reading-Room. Meantime it may be safely stated, that the city of Armagh possesses a population distinguished for their sobriety.

CHAPTER X.

THE UNION WORKHOUSES OF IRELAND.

That of Antrim being the last of the Union Workhouses visited by me in Ireland, I think it will be expected, after the numerous details given of individual houses in the preceding pages, that I should, before finally dismissing the subject, make some observations of a more general character on the great institution of which they constitute the chief feature. Poor Law Establishments, though unquestionably morbid products of an imperfect civilization, are, in all the countries where they exist, of great national importance; and that of Ireland is so in an especial manner.

But for the existence of the Poor Law system in Ireland, during the years of famine and pestilence, hundreds of thousands of persons would have perished, in spite of all the extraneous aid supplied by the British Government, and the people of England in their private capacity. In their Annual Report, dated 1st May, 1848, the Irish Poor Law Commissioners make the following statements:—

"Including the large number of inmates maintained in the workhouses, we may state that more than 800,000 persons are daily relieved at the charge of the poor-rates, consisting chiefly of the most helpless part of the most indigent classes in Ireland; and we cannot doubt that of this number a very large proportion are by this means, and this means alone, daily preserved from death through want of food. . . . . Including the relief contributed by our Inspectors from the funds of the British Association, in certain distressed Unions, the entire number of persons provided with daily sustenance in Ireland, may be stated, in round numbers, to be 1,000,000, or about one eighth part of the whole population."

Since that disastrous period, the labours of the Poor Law Commission have been incessant to improve and perfect the system of relief, tempering the sound economical principles on which it is founded, with every humane modification of which they are susceptible. The result has been, that they have at length established a system as complete as any such progressive system can well be; and which is no less distinguished for its general philosophical principles than for its humane spirit. As now established, it will not only render any future miseries like those of the famine-years in Ireland impossible; but will, while ministering to the inevitable and habitual wants of the poor, open up a perennial source of progressive amelioration for that

class of the community—until the time arrives when all such extraneous aid can be dispensed with. As at present conducted, the general tendency of the system is, unquestionably, to discourage and discountenance, in the young and healthy, all reliance on eleemosynary relief, while it provides, in the tenderest manner, succour and support for those who are not in a condition to effect their own maintenance by their personal labour.

In the accounts given of the individual workhouses, in many parts of the preceding pages, one invariable result will have been observed, namely, the great decrease of inmates recently, in comparison with former years; and this at a time, too, when the practice of granting out-door relief may be said to have entirely ceased.

As contributing to this result, we must, no doubt, admit as a principal cause, the vast thinning of the population by death and emigration; but we cannot refuse also to reckon as causes, the improved condition of the labouring class from the greater and more steady demand for labour, and, I would add, the increased disposition of the labourers to work out their own maintenance. In p. 297, of vol. I, I gave a statement of the total numbers relieved annually in the workhouses and out of doors from 1848 to 1851, as also of the annual cost of this relief in money: as a complement to this, I here subjoin the actual numbers of persons who received relief in the workhouses and out of doors, on a particular

week in April during the last six years; the date prefixed being the day on which the week terminated in each year :—

Date.	No. receiving Relief at one time.		
	In Workhouses.	Out of Doors.	Total In and Out.
1847, April 24	101,566		
1848 „ 8	129,323	638,141	761,464
1849 „ 28	211,285	605,468	819,753
1850 „ 27	242,815	119,780	362,568
1851 „ 26	249,277	10·930	260,207
1852 „ 24	186,453	3,498	189,951

In seeking to estimate from this table the actual state of pauperism in Ireland during the last five years, we must embrace in one view all the classes relieved, viz., in-door and out-door paupers, as is done in the last column. If we look to the inmates of the workhouses only, we shall be misled by the progressive increase of numbers from 1847 to 1851, in which last year the maximum number was attained. But the fact is, that the augmented numbers in the houses during the years 1850 and 1851, were not owing to a corresponding increase of pauperism, but to the gradual discontinuance of out-door relief, as the workhouse-accommodation became gradually enlarged. In the year 1852, however, it will be observed, that the general decrease has become so great as to show itself almost as conspicuously by the numbers in the houses as by the numbers relieved out of doors. Henceforward, all, or almost all, relief out of doors will be discontinued,

the house accommodation being now supposed amply sufficient for all future applicants; and it is gratifying to think, that while this arrangement was always in accordance with sound principles of political economy, it is now much more in accordance with the feelings of the poor than it was some years since.

In their Report, dated May, 1848, the Commissioners make the following statement:—"If there has been anything unsatisfactory in the operation of the workhouse as a condition of relief in the present season of severe distress, it is, that in localities where destitution has undoubtedly prevailed, the unwillingness of some poor persons to avail themselves of this mode of relief has been so great, that they have sacrificed their own lives, or the lives of their children, by postponing acceptance too long, or by refusing such relief altogether." And that the reluctance to accept such relief was no transient or superficial feeling among the Irish poor, is most painfully evinced by other documents of an equally authentic kind. I need refer to no others than to the number of deaths "from want or starvation," recorded in the verdicts of coroners' juries, year after year, as given in the Commissioners' Reports. The following is an abstract:

Period.	No. of Verdicts.
From 30th Sept. 1847, to 22d April, 1848 . . .	176
From 23d April, 1848, to 14th July, 1849 . .	589
From 14th July, 1849 to 20th April, 1850 . .	225
From 21st April, 1850, to 30th April, 1851 . .	214
From May 6th, 1851, to 30th April, 1852 . . .	120
Total	1324

In circumstances so likely to create prejudice, it is probable that a certain proportion of these verdicts might be hardly borne out by the facts; still, there cannot be a doubt of the proofs they afford of the great prevalence and powerful nature of the feelings referred to. Indeed, this is very candidly admitted by the Commissioners themselves in one of their Reports. "We may here state (they say) that several of those verdicts [in the first Return for 1847-8] appear from the Inspectors' reports to have been hastily considered, and pronounced without previous full inquiry into material points; but that, on the other hand, in a majority of the cases inquired into and reported, there is too much reason to apprehend that previous great privation has existed, and either proximately caused or accelerated death, or, as seems to be the far more frequent occurrence, induced disease which had a fatal termination." I. 19.

It will be observed from the table, that these sad occurrences have been progressively decreasing; and I think it may be almost said, at the present time, that the prejudices leading to them hardly exist in a greater degree than is proper,—indicating simply the natural reluctance to exchange a personal home, however miserable, for the mere life-sustaining appliances of a public eleemosynary institution.

From the reports of these workhouses as given in the preceding chapters of this work (much too numerous I doubt not, and containing too many

dry details to be found agreeable to the majority of my readers) I think it will be generally allowed that their condition and general arrangements are such as to afford nearly all the benefits that establishments of the kind can, or ought to afford to men who have the misfortune to need their succour. They yield all the necessaries of life to those who cannot help themselves,—the young, the aged, and the sick ; and they supply to healthy adults such an amount of relief as may preserve life and health, and yet give no undue encouragement to the unworthy to prefer an idle or a useless life to a beneficial course of labour. They will, also, I think, be found to contribute an important portion of that machinery now so busily at work in Ireland, for indoctrinating the rising generation in much that their fathers knew not, and which must materially contribute to the nation's progress in one of its most vital aspects, the personal habits and character of the people.

It will not be expected in a work like the present that I should enter further into the general statistical relations of the workhouse establishment in Ireland, however important and interesting these may be; but I cannot dismiss the subject without some additional comment on several of the particulars of which I have taken notice in speaking of the individual workhouses; if it were merely by showing their importance, to exculpate myself from the charge of having encumbered my pages with so many dry details. In performing this task, however,

I must content myself with much more superficial notices than several of the subjects deserve.

1. I have spoken so repeatedly of the admirable order, cleanliness, and general discipline of the workhouses, as also of the intelligence and civility of the masters and other officers, that I refer to them here solely for the purpose of generalising my remarks. I will add, that the arrangements are generally of a kind that affords great facilities for carrying out the objects contemplated in their erection. The Houses have the great advantage of having been planned by excellent architects, who seem to have been permitted to work out their designs without any undue restrictions as to cost.

2. *Dietary.*—The peculiarity of this in the workhouses, as recorded in many preceding pages, will, I doubt not, have attracted the attention of most of my readers; more especially such as are accustomed only to the fare of the people of England. To such persons, two meals only in the twenty-four hours, and these consisting almost exclusively of farinaceous matter, and without a particle of animal food, from one year's end to the other—must seem very inadequate fare, hardly capable of even sustaining life,—to say nothing of its insufficiency to support the bodily exertions of an adult working man. When, however, it is remembered that the universal habit of the Irish people of the labouring class, has long been to live almost exclusively on the potato, an article of diet much less nutritive than

any of the kinds of meal which constitute the workhouse fare, the want of flesh as one of the articles of diet, and the want of variety in the other articles, will seem less extraordinary. Even the limitation of the meals to two, would seem, from some statements in my first volume (p. 113,) to be among the ordinary habits of the Irish peasantry. The only questions, therefore, that would seem to require consideration under this head, are these :— Is the amount of nutriment in the Irish dietaries sufficient for the support of healthy life? If sufficient in amount, is its great sameness likely to render it unwholesome?

Before considering these questions, it seems expedient here to reproduce, in a comprehensive and condensed form, a certain number of the dietaries of Ireland already given in various parts of these volumes; and to place, in conjunction with these, a like number of the dietaries of the English workhouses: the individual dietaries in each list, being taken from various and distant parts of each country. I may add, that each Table exhibits the highest allowance in the respective workhouses, that is, the diet of adult males.

TABLE I. (Irish Dietaries.)

WORKHOUSES.	No. of days in the week each form of food is supplied.	BREAKFAST.	No. of days in the week each form of food is supplied.	DINNER.	No. of days in the week each form of food is supplied.	SUPPER.
Skibbereen .	7	9 oz. Indian meal ½ pint of milk	7	14 oz. bread (brown) 1½ oz. oatmeal (in gruel)	7	None
Killarney . .	7	16 oz. bread 1 pt. milk or veg. soup	7	8 oz. Ind. meal (in stir.) 1½ pt. milk	7	None
Enniskillen .	7	8 or 9 oz. meal (mixed) 1 pt. milk	7	9 or 10 oz. meal (mixed) ½ pt. milk	7	None
Castlebar . .	7	8 oz. of Indian meal ½ pt. milk	7	16 oz. brd. (compound) 2 pt. gruel	7	None
Londonderry .	7	7 oz. meal ⅓ qt. of milk	7	12 oz. bread 1 qt. vegetable soup	7	6 oz. meal (in stir.) ⅓ qt. of milk
			3	6 oz. oatmeal (in stir.) ⅓ qt. of buttermilk		
Ballycastle .	7	6 oz. oatmeal ⅕ qt. of buttermilk	4	6 oz. oatmeal (in soup) 2 oz. meat (in soup) 8 oz. bread	7	5 oz. oatmeal (in stir.) ⅓ qt. of milk

TABLE II. (English Dietaries.)

UNION.	No. of days each form of diet is given.	BREAKFAST.	No. of days each form of diet is given.	DINNER.	No. of days each form of diet is given.	SUPPER.
Aylesbury . . (Bucks)	7	6 oz. bread 1 pt. milk porridge	2	5 oz. meat, 4 oz. bread, 12 oz. potatoes	2	6 oz. bread 1 pt. rice broth
			2	4 oz. bacon, 12 oz. potatoes		
			2	14 oz. suet or rice pudding	5	6 oz. bread 1 oz. cheese
			1	8 oz. bread, 1½ oz. cheese		
Winslow (Bucks)	7	6 oz. bread 1½ pt. gruel	3	12 oz. suet or rice pud., vegetables	7	7 oz. bread 1½ oz. cheese
			2	2 pts. soup, 6 oz. bread		
			1	6 oz. meat, 3 oz. bread, vegetables		
			1	12 oz. meat pudding, vegetables		
Westhampnett (Sussex)	7	6 oz. bread 1½ pt. gruel	3	2 pts. soup, 4 oz. bread	7	6 oz. bread 2 oz. cheese
			2	6 oz. bacon, vegetables		
			2	12 oz. rice or suet pud., vegetables		
Northampton	7	6 oz. bread 1½ pt. gruel	3	5 oz. meat, 12 oz. potatoes, 2 oz. bread	7	7 oz. bread 1½ oz. cheese
			3	1½ pt. soup, 2 oz. bread		
			1	14 oz. suet or rice pudding		
Thame (Oxford and Bucks)	7	6 oz. bread 1½ pt. milk porridge	2	6 oz. meat, 4 oz. bread, 8 oz. potatoes	7	7 oz. bread 1½ oz. cheese.
			2	1½ pt. soup, 4 oz. bread		
			2	14 oz. suet or rice pud., 8 oz. potatoes		
			1	7 oz. bread, 1½ oz. cheese		

Previously to making any comments on these dietaries, it will be necessary to make a few remarks respecting some of the items in the Irish; those of the English will be generally understood. The "meal" mentioned in the Irish Table, is either pure oatmeal or Indian meal, or a mixture of the two; and when the larger quantity is mentioned (as 6—9 oz.,) it is understood to be made into porridge or stirabout, with water and salt. Where the smaller quantity of meal is mentioned (as $1\frac{1}{2}$ oz.,) it is understood to be made into gruel or vegetable soup, the usual composition of which last is as follows, the quantity of meal and also of vegetables varying in the different dietaries:—8 oz. oatmeal to the gallon of water, seasoned with pepper and salt, and thickened with vegetables, viz., onions, cabbages, parsnips, carrots and turnips, according to the season. The milk mentioned in the Irish dietaries, is almost always butter-milk; sometimes it is ordinary skimmed milk, but, I think, never (or very rarely,) fresh or new milk containing the cream.

Now, in comparing the Irish and English dietaries, with a view to the solution of the questions propounded above, I have little doubt that most of my readers will at once condemn the former, not merely for its extreme unchangeableness, but for its great inferiority in regard to actual nutriment. The English dietary, with its very considerable amount of actual meat, and soup made with meat in it, together with the cheese, the puddings and vege-

tables, will be regarded, I doubt not, as containing altogether a much larger stock of nutriment than the almost exclusively farinaceous dietary of the Irish. Accurate chemical examinations of the two dietaries, however, leads to a conclusion the very reverse of this—showing the Irish dietary to contain the largest proportion of nutriment of the two. In proof of this, I subjoin a brief report, kindly furnished to me by a scientific friend, whose name, if mentioned, would be at once allowed to be sufficient warrant for confidence in his opinions. The Report refers to the two sets of dietaries given above.

"I have done my best to make out an accurate comparison of your dietaries; and still find that your Irish friends have an advantage in point of quantity, both of *dry nutriment*, and of *azotised matters*,[1] over the English. If my calculations are correct, the general average of the six (daily) Irish dietaries is as follows:—

Dry Nutriment.	Azotised Nutriment.
oz.	oz.
18.65	4.4

"This is a little higher than my former calculation of azotised nutriment,[2] owing partly to the larger quantity of milk which some of these Unions have, but chiefly to the suppers in two of them. The breakfasts and dinners are rather less in these, but their sum total rather greater.

[1] Albuminous, or azotised nutriment, is that from which flesh or animal fibre is now ascertained to be chiefly formed.

[2] Made from three dietaries only—the first three in the Table.

"In calculating the English dietaries, I have been obliged to guess at the pudding, soup, and vegetables, and have not exact data for the bacon; my results, however, cannot, I think, be far wrong; they give the average daily nutriment as follows:—

Dry Nutriment.	Azotised Nutriment.
oz.	oz.
15.50	3.90

"This may surprise you; but it must be borne in mind that, weight for weight, *meal* is much more nutritious than *bread*, and that even *butter-milk* contains about one fourth as much azotised nutriment as *meat*, so that 1 pint (16 oz.) of butter-milk, is equal to 4 oz. of meat. Potatoes, too, have a very low value, though bulky, being nearly three fourths water, and having only *one fortieth* of azotised matters.

"The want of variety is, to my mind, the chief fault of the Irish dietaries; and it is to be borne in mind, that the fact is now well-ascertained (by the experience of prisons,) that a diet which will answer very well when the body and mind have the variety of out-door exercise and freedom, does not answer under the monotony of confinement."

I entirely coincide in the truth and importance of the last observation respecting the want of variety in the Irish dietary. The extreme sameness of this, day after day, week after week, is quite remarkable; and cannot fail, in my opinion, to have an injurious effect, through its influence on the mind, at least, if

not directly as physical nutriment. It is perfectly true, that the private domestic dietary of many nations,—that of the Irish themselves among the number—is almost as little varied; but there is a vast difference between an unvaried diet with an unvaried life, and an unvaried diet with a varied life; between the life led in the open air, by the free Irishman, or Scotsman, or Hindoo, and the life led within the dreary walls, and amid the stagnant air of a workhouse.

On these grounds, therefore, and on many others equally obvious and strong, I cannot but think that the present Irish dietary is really defective, and may probably be dangerous. And, notwithstanding the fair appearance of health witnessed by me among the inmates, at least among the children, I cannot free my mind from the suspicion that the greater prevalence of fever in the Irish workhouses, and the astounding prevalence of ophthalmia, may be partly, at least, owing to this defect.

We have seen that the dietaries of several of the workhouses in Ulster, are improved by the allowance of a third meal in the day, and by the addition of a small portion of animal food (2 oz. per head), in the vegetable soup, three days in the week. If this plan were somewhat extended, and generally adopted throughout Ireland, together with an increased allowance of fresh vegetables, it would in itself be a great improvement; but to effect all that seems desirable, the whole dietary ought to assume

something of the varied character of that of the English workhouses.

I remarked, in a former chapter, on the great singularity (as it seems to me,) of one feature in the Irish workhouse dietaries—viz., the almost total exclusion of potatoes from them. I had, at one time, a notion that such exclusion might have been intentional on the part of the authorities, with the object of weaning the peasantry from the use of this root, and of giving them a greater relish for food of a safer growth. I believe, however, that no idea of this kind influenced the arrangement of the dietaries; although I cannot yet understand, why so wholesome and economical a species of food, should have been so rigidly excluded. I believe, nevertheless, that its exclusion will have the effect—whether contemplated or not—of rendering the people of Ireland less dependent on this treacherous root, and more attached to cereal food. This latter taste has evidently grown greatly of late years in Ireland, particularly in regard to Indian meal, which has, as formerly remarked, become of universal use among the peasantry, and is greatly liked and prized.

3. *Ophthalmia.*—The prevalence of any disease, whether contagious or not, so very extensively and so obstinately as the ophthalmia has prevailed of late years in the Irish Unions, leads one naturally to suspect that there must be some predisposing or exciting cause of it within the establishments themselves; and when we find the houses, on the whole,

so clean, roomy, and well-aired, and the inmates well-clothed, we are naturally led to consider whether diet, the most general cause of all, may be calculated to lead to such results. That the want of a fair proportion of animal fibre or of fresh vegetable matter in the diet, or the extreme sameness of the food, continued through long periods—all shown to exist in the present dietary—should, singly or combined, be capable of producing such a state of constitution as predisposes to certain diseases of a low type, and to ophthalmia among others, will not appear improbable to any medical man. On this ground alone—although my reports of the individual houses show, generally, a healthy condition of the inmates, and especially of the younger classes; and although I admit that I have not myself traced any certain connection between the two events,—I feel justified in urging on the Irish authorities, *in the event of the persistence of the malady*, the propriety of permanently improving the dietaries in the way pointed out. I am the more induced to take this view of the case from finding that the two eminent medical authorities consulted by the Poor Law Commissioners respecting the prevalence of the disease (Dr. Jacob and Mr. Wilde) take precisely the same view of the subject, and advise the like alteration.[1] And it is but doing justice to the Commissioners themselves to state that in their

[1] See Reports of Dr. Jacob and Mr. Wilde in the Commissioners' Fourth Report.

circular to the Guardians on this subject, they adopt the views of their medical advisers.[1] The view now taken of the dietary receives additional support from some statements made by the Medical Inspector, Mr. Phelan, in 1849, and by Mr. Hall in 1852. The former states that in one of the workhouses a number of patients were found to be actually affected with scurvy, and "which the medical officer attributed to the want of a sufficiency of vegetables and milk in the dietary."[2] Mr. Hall, in commending the system of attaching small farms to the workhouses, names as one of their advantages, the supply of vegetables to the inmates, "whereby the injurious effects *which have been found to arise* from the continued and exclusive use of farinaceous food, are counteracted."[3]

That diet alone, however, should be made chargeable for the whole amount of ophthalmic disease prevailing in the workhouses, would be most unjust. It may be the chief remote cause, but many other causes must co-operate in exciting the actual disease, and in diffusing it. Among this number may be mentioned, the numerous common influences, moral as well as physical, necessarily affecting a large mass of human beings collected in one place, and shut out, in a considerable degree, by stone walls from the open air; also topical inoculation, contagion, &c. It is also a melancholy fact, worthy of notice, that a certain portion of the cases have

[1] Ibid., p. 128. [2] Third Report, p. 44. [3] Fifth Report, p. 133.

been traced to the willful application of irritating substances to the eyes, by the patients themselves, impelled by the miserable motives of escaping from school, and of obtaining a superior diet in the hospital. It ought, moreover, to be mentioned, that of the total number of cases of ophthalmia presented in the workhouses in 1849-50-51,—(viz., 86,959), 2253, or about one in 38 or 39, came into the houses already affected with the disease.

From my own observation and inquiries in the various workhouses visited by me, it would appear that the number of persons afflicted with ophthalmia had greatly declined since the previous year; its prevalence was, however, still great. The following statements show the frightful extent to which the disease has prevailed, and some of its melancholy consequences:

Year	No. of Cases.
1849	13,812
1850	27,200
1851	45,947
Total	86,959

Out of this number the following have suffered the under-mentioned mutilations:

Sight partially injured	1449
One eye lost	972
Both eyes lost	380

4. *Religious Statistics.*—One of the objects I had constantly in view in my journey throughout Ireland

being to endeavour to ascertain practically, from actual examination and inquiry, the relative numbers of the adherents to the two religions among the great body of the people, I naturally took advantage of the facilities afforded to me on this point by the schools and workhouses. The workhouses, more especially, peopled as they are exclusively by the most destitute members of the community, are calculated to supply the best possible criteria for determining this point in regard to the most numerous class of the people. Those who have taken the trouble to follow me in my visits to the individual Unions, cannot fail to have been struck with the great superiority of the numbers of the Catholic inmates, not merely in the more Catholic parts of Ireland, but even in the most Protestant districts of Ulster itself. In going back over the reports I have given of the individual workhouses, I find the general result is as follows:— In seven of the Unions in the south and west of Ireland, the proportion of Catholics to Protestants is about 42 to 1; in five of the Unions in Ulster, together with that of Sligo (in which the proportion of Protestants is large) the proportion is about five Catholics to one Protestant; taking all the Unions together, the general proportion is about 20 Catholics to one Protestant.

5. *Illegitimate Children.*—In more than one page in the preceding narrative, I have adverted to opinions generally prevalent in Ireland respecting the very

correct behaviour of the women of the lower classes of society; and I have, in more than one place, avowed my belief in the accuracy of the statements which place the chastity of the unmarried women of Ireland on a much higher level than that of the women of England and Scotland, in the same class of society. A reference to the unquestionable evidence supplied by the records of the workhouses, proves that these statements, when taken in a relative point of view, are strictly true; but the same evidence, when regarded absolutely, likewise proves, that the purity of female life in Ireland falls not a little below the standard which common opinion has set up. While our stern statistics unquestionably show that the proportion of illegitimate children among the workhouse population in Ireland is greatly less than in England and Wales, I fear they will hardly justify the belief formerly expressed by me, as the result of my general inquiries, that "unmarried mothers are quite a rarity in Ireland." Still, I think the statistical details which follow, will be allowed to justify, to a considerable extent, the proud position usually accorded to the young women of the labouring-classes in Ireland.

In both the Irish and English Poor-Law Reports, Tables of Classification are given (not every year), which set forth, to a certain extent, the social and domestic relations of the persons receiving relief. One of the subdivisions contains the number of

children in the houses belonging to inmates, and classed according as their parents are able-bodied or not able-bodied. These children are further classed under the heads of illegitimate and legitimate. We have thus an opportunity of comparing the two countries together, in regard to this point, as far, at least, as regards one class of the community, the lowest, or working class.[1]

Before proceeding, however, to make this comparison, it will be necessary to notice a difference that exists in the mode of setting forth the same data in the two countries, otherwise erroneous conclusions as to the *actual amount* of illegitimacy may be deduced from the figures. The difference is this: the Irish Tables give the *total number of children in the houses during the whole of each half-year,* while the English Tables merely give the *number in the houses on one particular day,* viz., the last day of each half-year. Consequently, if we were to compare the total number of any of the classes in the two sets of Tables, one with another, we might be comparing two very different things, viz., a sum total comprehending all the children in the houses at any time during a period of six months, with a sum total comprising only those present in them on a single day. But this circumstance affects, in no way, the accuracy of the *proportions* of the respective classes,

[1] It is singular that the Poor-Law Reports for SCOTLAND do not give this information. I hope my countrymen are not ashamed to publish this portion of their domestic history.

in the Tables of the two countries, which is the only part of the subject now under examination. With this explanation, I shall give the figures exactly as I find them in the Irish and English Reports; and to avoid all chance of partiality, shall give *the whole* of the Tables to be found in each national series, viz., those for the two half-years in the Irish Tables ending on the 31st March, 1849 and 1851; and those in the English Tables for the years 1848-9-50-51.

The results even of this proportional collation as already hinted, are certainly far less complimentary to my fair barefooted clients than could have been wished; but "everything by comparison," as the adage says: the darker blot from the eastern side of St. George's channel, which we place beside this stain on Irish chastity, seems to blanch it wonderfully.

Total number of the Children of the Inmates of Workhouses in Ireland, England, and Wales, with the proportion of Illegitimate to Legitimate in each Country.

Country.	Legitimate.	Illegitimate.	Total.
Ireland (two half-years)	274,788	16,677	607,868
England (four years) . .	92,820	62,066	154,886
Wales (four years) . .	2677	3070	5747

These numbers give the following as the proportions between the two classes of illegitimate and

legitimate children in the workhouses of the three countries :

	Illegitimate.		Legitimate.
Ireland	1	to	16.47
England	1	to	1.49
Wales	1	to	0.87
England and Wales .	1	to	1.46

It seems thus fairly established as a fact, that incontinency is a vice much less prevalent among the lower classes in Ireland than in England and Wales. It would be an interesting subject of inquiry to endeavour to come at the cause or causes, of the difference. I formerly adverted to one circumstance which is regarded in Ireland as powerfully operative in preserving the good fame of the women who profess the Catholic religion, viz., the practice of confession. Admitting that this is really an influential cause, as I believe it is, the habit of early marriages must no doubt be also considered as another, and one probably of equal importance.

With the view of testing, as far as was practicable, the truth of the theory respecting the influence of Confession on this branch of morals, I have obtained, through the courtesy of the Poor-Law Commissioners, a return of the number of legitimate and illegitimate children in the workhouses of each of the four Provinces in Ireland, on a particular day, viz. the 27th November, 1852. The subjoined Table contains this return, together with the proportion of Protestants and Catholics among the whole population in each province, and the

proportion of illegitimate to the legitimate children in the workhouses.[1] It is curious to remark how strikingly the results there conveyed correspond with the Confessional theory; the proportion of illegitimate children coinciding almost exactly with the relative proportion of the two religions in each province; being large where the Protestant element is large and small where it is small. Thus, in Connaught, where the proportion of Protestants to Catholics is only as 1 to 6.45, the proportion of illegitimate children to legitimate is only as 1 to 23.53; while in Ulster, where the proportion of Protestants to Catholics is as 1.42 to 1, the proportion of illegitimate to legitimate children is as 1 to 7.26.

Name of Province.	Proportion of Protestants and Catholics in the general Population.			Total No. of Children in the Workhouses.	Total No. of Illegitimate Children in the Workhouses.	Proportion of Illegitimate to Legitimate Children in the Workhouses.		
	Prot.		Cath.			Illegit.		Legit.
Connaught	1	to	6.45	9766	415	1	to	23.53
Munster	1	to	9.45	34,959	1623	1	to	21.53
Leinster	1	to	3.93	16,357	1386	1	to	11.80
Ulster	1.42	to	1.00	7320	1007	1	to	7.26

It is necessary to remark that the numbers in the 3d and 4th columns of this table as in that given

[1] The proportional estimate of the members of the two religions is calculated from the School Returns of 1834, the average of the two Returns by the Protestant and Catholic clergy being adopted. It is not pretended that this affords more than an approximation to the truth; but as a proportional standard it is sufficiently accurate.

above (p. 243), are not to be taken as absolutely correct, though perfectly accurate in their proportions as regards provinces. The fact is, that the point of legitimacy or illegitimacy is only noticed in the case of children *whose mothers are in the workhouse, or, at least, alive;* whereas, the column giving the total number of children contains a certain proportion of *orphans,* the character of whose birth is not recorded. It is therefore probable that some illegitimate children may be included under the head of orphans, in addition to those expressly enumerated in the Table; in which case the proportion of illegitimate to legitimate children would be larger than is there shown.

Although I think it will hardly be questioned, after the evidence of the foregoing facts, that what I have called the *Confessional theory* is really true, I should be sorry to stretch this, in any degree, beyond its legitimate bounds. I think it, therefore, right to observe that there is one other social condition more widely existing in Ulster than elsewhere, which may help to explain the inferior standard of morals among the young women: I refer to the greater prevalence of *Factory Life* in that province, a state of society well-known to predispose to immorality.

6. *Industrial Training.*—In more than one place, while noticing the workhouses individually, I have already adverted to what I regard as one of the most important characters of these establishments,—that

which constitutes them schools of industrial training for the rising generation. That they are also excellent mediums for the communication of the more ordinary knowledge taught in schools, must appear from the whole of my reports respecting them. It is a most striking feature in all the eleemosynary establishments for the destitute poor in modern times, that while the physical wants are ministered to, the intellectual necessities are equally consulted. And this is, certainly, the case in Ireland, in a very marked degree.

The industrial training of the girls in workhouses is comparatively an easy task, as the domestic and economical duties of the house itself furnish the means of employing them in almost all the kinds of occupation which will hereafter fall to their lot in private life. In their instructions to the Guardians, the Commissioners are very urgent on this head; and I can myself testify that their wishes are, on the whole, well carried out.

The training of boys is a less easy task; and has by no means yet attained the point it is destined to reach. Yet a good deal has been already done, and much more is in progress.

In my account of the workhouse at Ballina, in the present volume (p. 22,) I have noticed the sound principles on which the training of boys for agricultural purposes, has been founded by the Commissioners, and have given a specimen of its successful operation in that place. But the system has been

carried much further in several other workhouses, as in the Unions of Enniscorthy, Clogheen, Gorey, Dungarvan, Lismore, Clonmel, Newcastle, Listowel, Rathkeale, Galway. The following extracts from the Reports of two of the Inspectors, published in the last Report of the Commissioners, point out so clearly the nature of the training and its great benefits, that I gladly allow them to take the place of any further comments of my own:

From Mr. Duncan's Report:—"The influence of the farm training and employment upon the boys generally, in effecting improvement in their conduct and habits, is quite apparent. At first, it was with the utmost difficulty they could be got to work, and there were frequent recurrences of insubordination; but this has in a great measure ceased, and they now generally appear pleased with the work—an improvement that I am satisfied will be progressive. They show considerable aptitude to acquire skill in the use of the various implements. These are of the improved kinds used in England and the North of Ireland, and are now preferred by the boys to any other. The health of the boys is exceedingly good, and their physical powers appear to be developed greatly by the work.

"From my experience of the working of the Newcastle Union farm, I look upon this kind of training as the most successful which can be given to the boys. I doubt not that many of those employed at the farm, who have left the workhouse,

may have been able to do so in consequence of being better fitted for service. That a supply of labourers who know something of proper farming, and can use improved implements, may be procured from amongst these boys, hereafter, to meet the demand for male labour that is likely to exist, must be of great advantage to the country; and tend to lessen the prejudices against improvements in cultivation hitherto held by the farming classes. The experiment, so far as it has gone in the Newcastle Union, has, I think, fully succeeded."

From Mr. Hall's Report: — "The advantages arising from the Dangan Establishment may be said to consist in the inculcation of a practical knowledge of the most improved system of tillage-farming into the minds of a class of persons who carry with them, when leaving the workhouses, the skill thus acquired, and extend its benefits to the districts in which they may fix their residence. From the operation of this cause, it may not unreasonably be hoped that the antiquated, slovenly, and wasteful method of farming pursued by the poorer class of landholders, in the remote country districts, will gradually disappear, and be succeeded by a system free from these defects, and possessing the recommendation of being practicable with the implements of agriculture which are ordinarily found in the house of every labourer. Secondly, in the means which the institution affords for employing, in a manner calculated to improve their health and enlarge their

understanding, a portion of the workhouse inmates, who have arrived at that period of life in which character begins to be formed, and when a bias for good or for evil will have a material effect on its future development. Thirdly, in providing at all seasons an ample supply of vegetables for the use of the inmates of the workhouse, whereby the injurious effects which have been found to arise from the continued and exclusive use of farinaceous food are counteracted. And, finally, in the fact which the past year's accounts demonstrate, that the institution can be properly worked, not only without loss to the Union, but with some pecuniary benefit.

"The importance of early habituating the juvenile inmates of the workhouse to manual labour, especially in connection with agricultural employment, is fully exemplified in the readiness with which workhouse inmates of this class, when arrived at a proper age, can obtain engagements, as contrasted with inmates of similar years who have not been accustomed to regular work, and cannot be brought to apply themselves steadily to ordinary labour.

"In conclusion, I may remark, that there are evidences clearly manifesting themselves, which indicate that, by a proper system of management, the Union workhouse may become a powerful agent in effecting a permanent improvement in the habits and social condition of the labouring population in this part of Ireland."

7. Number of Paupers, and Cost of Maintenance.—I shall conclude these notices by a brief statement of the numbers relieved in the Unions, and the cost of maintenance during the last four years. Both these items are of fearful amount, and place the degraded condition of the peasantry in a most powerful light. But alas, such results are in no way peculiar to Ireland; they are exhibited in an almost equal degree by the English reports, all evidencing something fundamentally and grievously wrong in the social and economical condition of the whole class of our agricultural labourers, and in their relations to the classes above them. The poor-law system is, no doubt a blessed medicine for the temporary mitigation of the malady when it reaches the acute form; and it is therefore so far good: but means of a very different kind must be put in force to check the evil in its birth, or rather to prevent it altogether. Such means are not to be found, however, among the empirical nostrums of charity, applied to individual symptoms as they arise, but must be sought for among those more general, grand, and radical agencies which, like food, air, exercise, and time, in the body natural, change the constitution itself.

Number of Persons Relieved, with the Annual Cost of Maintenance in the Irish Workhouses.

Year ending 29th September.	No. Relieved.		Total Cost.
	In-door.	Out-door.	
			£
1848	610,463	1,433,042	1,835,634
1849	932,284	1,210,482	2,177,651
1850	805,702	368,565	1,430,108
1851	707,443	47,914	1,141,647

Notwithstanding these enormous sums expended on maintenance, so great are the numbers relieved that the amount expended on each individual is really marvellously small. Taking the average of the weekly averages for the last three years of the above Table, the weekly cost per head is only about 1*s.* 4*d.*, including clothing as well as maintenance. According to the Scottish Reports, the average weekly cost in Scotland is about 1*s.* 6*d.* The Poor-law Reports for England do not enable us to make the comparison with the English expenditure, as they do not give the weekly expenditure in detail.

CHAPTER XI.

NEWRY—ROSTREVOR—DROGHEDA.

The country from Armagh to Newry—about fifteen Irish miles, retains the same character as that already noticed in Antrim and Armagh. The first half of the distance is rather flat and tame; the latter half is more hilly and bolder; but all is cultivated and fertile, and not destitute of English fences.

About five or six miles from Armagh, we passed through the small town of Markethill, adjoining the splendid demesne of Lord Gosford, with its noble mansion: this we had not time to visit. The population of this place in 1841 was 1424, and in 1851 was 1369, a less decrease than usual in similar small towns. We here stopped to bait our horses at the door of a small inn, with its three or four windows in front. One of these windows exhibited for sale cigars and other small articles, sufficiently indicating the humble character of the house. Yet flaming in its forehead it exhibited a huge sign, designating it as "The Victoria Hotel."

While looking at this hostelric pretence of

grandeur, I could not help thinking of other similar or analogous instances seen or heard by us in many places in Ireland, and began to question whether there must not be something national in this disposition to magnify and dignify things beyond their simple value. All the inns are hotels; all the hills mountains; the poorest field has its huge stone posts and iron gates; every small country house has its demesne; everything Irish, in short, is the best; and is not Ireland itself the flower of the earth and the gem of the sea? And yet I would be loath to press the charge too far home, for fear I might have the tables turned against me and my own countrymen, and against all countries and countrymen: for who knows not—"qua natale solum dulcedine cunctos ducit?"

Without stopping at the town of Newry, we drove directly to the railway station, and proceeded forthwith to Warren Point, a small town about five miles below Newry on the banks of Carlingford Bay. The railway passes along or rather on the shore of the Newry river or estuary all the way, running, indeed, in many places, on a slight mound raised in the shallow water. There is one station between Newry and Warren Point, at Narrow-water-castle, a splendid seat within a noble demesne, belonging to the family of Hall, the principal proprietor in the neighbourhood. From Warren Point to the village of Rostrevor, the distance is about two miles, the road running the whole way close

along the shore of Carlingford Bay, until within a quarter of a mile of the village. Here it turns a little more inland; and, greatly to the disappointment of the admirer of fine views, soon leaves him at his hotel out of all sight of the bay and its bounding mountains.

It is the grand defect of Rostrevor as a watering place, that the chief accommodation for visitors is so completely cut off from the greatest of its attractions; a defect rendered the more intolerable, from the fact that its beautiful bay, though quite hidden, is known to be so very near. It is true that, between Warren Point and Rostrevor, and about a mile below it, there are a few lodging-houses commanding a full view of the bay; but there is no hotel there for the reception of casual visitors, and only very limited accommodation in the form of lodgings for more permanent residents. In the village of Rostrevor there is a very good hotel.

Carlingford Bay, taking it in its whole extent from the sea to Warren Point, is one of the most beautiful of the inland bays of Ireland. Inferior in size to many, as, for instance, Cork, Bantry, Kenmare, Belfast, its fine features are, by this very inferiority, more concentrated, as it were, and more within the visual and mental grasp: what it loses in grandeur it gains in beauty. It is about a mile and a half wide at its sea-gate, and runs up into the land rather more than seven Irish miles, of the

same medium breadth, though in parts wider in parts narrower. It is closely bounded on the whole of its southern shore by the chain of Carlingford and Newry mountains, and, over a considerable portion of its northern border, by the still more magnificent range of the Mourne mountains and Slievebane.

Though rising to a great elevation on both sides, the mountain-barriers of the bay slope gently for a large space at their base, so as to afford facility for cultivation; and the contrast of the white, chequered, and smiling fields with the lofty and dark summits above them, and with the bright blue mirror at their feet, adds wonderfully to the charm of the whole scene. As is the case with most of the other sea-bays of Ireland, this of Carlingford, in many of its aspects, assumes completely the character of an inland lake; its connection with the ocean not only being hid, but seeming to be utterly cut off by the apparently unbroken barrier of mountains which fill the seaward horizon. And I cannot help fancying, that the idea of unity and self-dependence thus created in the mind, strengthens the force of the impressions derived from the mere visual conceptions. Reason and Fancy gauge by different scales. To the former, the greater must be greater, be it what it may; to the latter, a lesser whole may be larger than a greater part. A perfect Lilliputian is a finer object than the torso of a Gulliver.

Although shut out from the immediate sight of the bay, the village of Rostrevor is itself beautifully situated. A short walk above it gives the command of the bay and its southern shores; and a short walk beyond it leads to its northern border, where it is overlooked by the beautifully-wooded breast of Slievebane. A fine terrace-road looking down on the water, skirts the base of this mountain, and leads seaward to Cranfield Point. A less elevated path leads westward along the beach towards Warren Point.

Although Rostrevor and Warren Point are a good deal frequented as watering places, the accommodations for bathing are of the rudest, and would not be tolerated in England. The ladies undress in little stone huts, like sentry boxes, erected on the beach, and walk from them into the water in their sea-costume: the gentlemen, in schoolboy-fashion, seek the shelter and vantage-ground of the rocks.

But looking on this place with an hygienic eye, I should say that the village of Rostrevor and its eastern suburbs, are much better calculated for a winter residence for invalids than for a place of summer enjoyment. Its distance from the actual and open sea, and its other local inconveniences, deprive it of much that our sea-seekers desiderate and find during the summer-months on the English shores. But completely defended as it is by its mountains against the colder quarters of the north and east, with its sheltered walks, all looking on

the water and to the south, and stretching over a surface at once varied and dry, I think it possesses the requisites of a winter-abode for the sufferers from chest-complaints, in almost as great perfection as they are to be found in any part of our islands. At any rate, I am sure, that with Queenstown and Rostrevor on their own shores, the doctors of Ireland may be excused for not sending their patients to any of our winter-retreats on the south coasts of England. For such patients, I think it would be difficult to find a finer winter-walk or drive, than that already mentioned which runs seaward from the village.

Rostrevor is grown into a small town, but seems to have grown more slowly than might have been expected from its attractions and its reputation. By the census of 1841 it had a population of 683, and by that of 1851 only 81 more, viz. 764. The population of the whole parish (Kilbroney) in 1834, was 4387, and so divided as to give to the district a decidedly Catholic character; the proportion of the different churches being as follows: Catholics, 3545; Established Church, 650; Presbyterians, 192. The beautiful park of Mr. Ross, the chief proprietor of the town, is close to the village, and extends up the front of the wooded Slievebane,—a member of the great range of the Mourne mountains which rise, in the peaks of Slieve Donard, to the great height of 2796 feet. Slievebane itself rises to the height of 1595 feet.

Between Rostrevor and Warren Point, in a field a short distance from the beach, there is a very handsome obelisk to the memory of General Ross, of the family already named, who was killed at Baltimore in 1814. This monument was raised at the expense of General Ross's brother officers. The Irish seem to have a preference for the obeliskar form of memorials; and when of sufficient size, as they usually are in Ireland, I think that the preference will be generally justified by the opinion of men of taste. As instances of this taste, I may name that on the field of the Battle of the Boyne; the Wellington memorial in the Phœnix Park; that raised at Armagh by Archbishop Robinson; and that near the Duke of Leinster's Park, recently raised by a lady—with the same object that influenced the Primate, viz. the employment of the people in a period of distress.

Warren Point may be considered as the port of Newry for all ships of large burthen; all those that go up to the town being obliged to unload partially here. It has a neat small harbour, and keeps up a constant intercourse with Liverpool by means of a steamer which crosses the channel twice a week. We saw one unloading which had just arrived. The more ordinary exports from Ireland are cattle, butter, eggs, and other articles of provision, while the imports are American flour, Indian corn, and manufactured goods of all sorts.

Warren Point is more than Rostrevor the

bathing-place of Newry, and has a small range of houses running along the shore, chiefly occupied by temporary residents for bathing purposes. It is a very common-looking place in itself, but attractive enough from the delightful views which it possesses of the bay and its bounding mountains. In 1841 it had a population of 1540, which had grown to 1769 in 1851. It contains a neat church, a Roman Catholic chapel, and one or two meeting-houses; and, according to the official return, their frequenters in 1834 were as follows: Established Church, 678; Catholics, 877; Presbyterians, 372.

Warren Point has an excellent National School for boys and girls. At the time of my visit the numbers were as follows: boys on the books, 88, present, 52; average attendance during the year, 63: girls on the books, 108; average attendance during the last month, 40. According to the last two Reports of the Commissioners, the returns were as follows: 1850—on the rolls, boys, 89; girls, 98: 1851—boys, 117; girls, 111. The whole of the children in both schools were Catholics. The patron or manager of the schools is the Catholic priest of the parish. At both these schools the weekly pence are rigidly exacted; and the master and mistress consequently derive from this source, respectively, 15*l.* and 13*l.* a year, in addition to their salaries of 24*l.* and 20*l.* Besides the national schools, there are two if not three other schools for Protestants, chiefly supported by Mr. and Mrs.

Hall, of Narrow-water Castle, the patrons of the town. I called at the girl's school, but found it had been recently given up; and I was told that the other Protestant schools had about 50 scholars between them.

Newry is a large and busy town, beautifully situated on the two banks of the Newry river, which here becomes tidal, and bears the name of 'The Narrow Water' from hence to Warren Point. It is situated partly in the county of Down and partly in that of Armagh, the river forming the boundary between them. The numerous bridges, rendered necessary to preserve due intercourse between the two portions of the town, and the quays and shipping within its limits, give to the whole place a picturesque and rather striking look. Some of the streets are large, and contain handsome houses; and the public buildings, including both the churches and chapels, are unusually good. Old Saint Patrick's Church, striking from its lofty site; and Saint Mary's, standing low, but with a splendid tower 190 feet high; are both fine buildings; and the Chapel, which serves as the Cathedral of the Roman Catholic diocese of Dromore, is also a handsome structure, as are, indeed, even the Presbyterian meeting houses. A finer view of a town than that of Newry from the railway on the South or Dublin side, is seldom to be seen; with Saint Patrick's tower, commanding the varied mass of houses below, and the beautifully-cultivated valley em-

bracing it on both sides. There is a very extensive trade, both domestic and foreign, carried on at Newry, it being the best frequented seaport between Belfast and Dublin. The population of the town in 1841 was 11,972; and in 1851, 13,435, a degree of increase, in the general depreciation of population, sufficiently indicative of the prosperity of the place.

Being under the authority of the inexorable rail, I had not time to pay my usual visits to the schools or poor-house of Newry; but I received some satisfactory information respecting one other of the ordinary subjects of my inquiry—Temperance.

Within these two years there has recommenced a movement in favour of the Total Abstinence system, which promises to make some amends, at least, for the comparative ruin of Father Mathew's structure, during the years of distress. There are now two societies, a Protestant and a Catholic, each supported by the clergy of the two denominations respectively. In this all the Protestants unite, the most active being two Presbyterian ministers and one Unitarian. The Protestant Association holds monthly meetings of the members, full 500 in number, in the Ebenezer school-room, and has *soirées* besides, which are much more numerously attended.

According to the Commissioners' Reports, there appear to be no less than eight national schools in Newry, reckoning the Model Schools as three. The

following are their names and the number of children on their respective rolls in the month of September during the last two years:

School.	1850			1851		
	Male.	Female.	Total.	Male.	Female	Total.
Model . . .	164	152	316	156	122	278
Infant ditto . .	76	42	118	70	50	120
Chapel Street . .	2 20	—	220	—	—	—
High Street . .	—	709	709	—	603	603
Abbey Yard . .	21	93	314	184	100	284
Ryan . . .	67	23	90	61	30	91
Total Children . .			1767			1376

The country traversed by the railway from Newry to Dundalk (a distance of about sixteen English miles,) is in general very picturesque. There is a beautiful mountainous ridge on both sides (not close) for many miles together; with smaller rocky elevations here and there, cut sheer across by the railway; a few occasional bogs; and the whole interspersed with fine patches of cultivation, both in the valley and on the hill sides. After passing Mount Pleasant Station, a few miles from Dundalk, the chain of mountains on either hand turns away to the east and west respectively, presenting a beautiful outline as they become dimmer, and finally vanish on the horizon.

At the Newry station, we were obliged to go into a second-class carriage, on account of all of the first class being occupied. This turned out to be a piece of good luck, as it proved the means of our

obtaining, for some distance, the company and conversation of two genuine Irish farmers, who joined us at a country station, on their way to Dundalk to do some business respecting their farms with the agents of their respective landlords. They were fine hearty middle-aged men, rudely but neatly dressed in the very model-costume of Irish farmers. They had grey frieze swallow-tailed long coats, spun, woven, and stitched in their own villages, with large metal buttons; brown corduroy shorts, with copious tape fastenings at the knees; and high-crowned hats, new-looking and unbruised. They were both on the same mission to seek a reduction of rent, though they held under different landlords, and were not previously known to each other. The landlord of one, Lord C—, was praised by his tenant as a good man, who never distrains for rent, though he (the tenant) thinks his rents are too high, and believes that they would be lowered but for the interference of the agent. The landlord of the other, Lord S—, (I have already noticed, I think, the immense proportion of peers or baronets among the proprietors in Ireland,) did not receive so fair a report from his tenant. Recently, just before the harvest began, he impounded fifty or sixty cattle on his estate, until the rents in arrear were paid. They were paid, though to the great loss of the farmers, as they were forced to sell some of the cattle at very disadvantageous prices, in order to obtain the money; whereas, if the landlord had waited till after

harvest, he could have been paid from its produce, the beasts being left for a better market. The farmer, however admitted, that though a hard man, Lord S—, was not a bad man. He had, of late years, sent a good many poor families off his property to America, and entirely at his own expense.

One of our companions rents a farm of twenty-five acres, for which he pays 56*l.* annual rent. This, he says, is more than it is worth; and the object of his present visit to the agent is to propose a reduction of four shillings in the pound. He says, if he fails in obtaining this reduction, he will throw the farm up, and take himself *off to America, with the help of the rent now due,* which, however, he is prepared at once to pay on the reduced scale. He does not regard such a proceeding as of the nature of a cheat, or as in any way unjust; the great improvement of the property effected by himself and his forefathers, being regarded as more than an equivalent for the loss of a year's rent. And he met the remonstrance I made against such conduct, by saying, that as his landlord had no formal document, proving a contract, he could not detain much less imprison him; though it was known to everybody that he and his fathers had lived on the farm for many generations.

The other farmer entirely coincided in the expediency and propriety of the conduct chalked out by his companion; and, perhaps, such opinions are hardly to be wondered at, knowing as we do, how

inevitably, not merely tyranny and oppression, but even simple injustice, long persevered in, (and this too, though the injustice may be the result of an old system rather than the wrong of an individual)—leads to the obscuration and perversion of truth in the minds of the sufferers.

The present relations between landlords and tenants seem to be universally felt in Ireland as a great evil. Even where no unfairness has been shown, and no wrong perpetrated, the mere feeling of the insecurity, the simple consciousness that the law, if put in force, will authorise what is a virtual wrong,—act on the feelings and the judgment, like tyranny and oppression. In considering the great and difficult qnestion of tenant-right, it is most important to keep in sight the moral as well as the economical bearings of the old system.

On questioning these farmers as to what they meant by tenant-right, and what they sought for by its enactment as a law,—they made the same reply that I have received from all: Leases; reasonable rents; payment for beneficial improvements, according to the decision of two arbitrators, one chosen by the landlord the other by the tenant.

The distance from Dundalk to Drogheda by railway is about twenty-four English miles; and the country passed through may be generally characterised as a well-cultivated and unpicturesque plain. Many parts of the road are, however, sufficiently elevated to command fine views of the sea.

Drogheda is a large and fine town, much of the same general character as Newry, but presenting in its old gate, the remains of its broken walls, its ancient mounds and towers, a more venerable and antiquated appearance. It is also much larger than Newry, its population in 1841 being 17,300, and in 1851, 16,817. This decrease of population, though small, tells rather against the prosperity of a commercial town.

Like almost all the towns of Ireland, Drogheda has its noble river (the Boyne,) but wants the splendid inland frith with which the rivers are generally connected. However, the estuary though narrow is effective for navigation, the tide flowing several miles above Drogheda, and being navigable for large vessels as far as the town. Like Newry, it has a very considerable sea trade, and its harbour, at the time of our visit, was crowded with masts.

Drogheda presents many objects of interest for the antiquary, in its ruined churches; and its many little crooked streets (rather dirty, by the way,) will gratify this class of inquirers. But perhaps the most striking object in the place is one which possesses the very opposite kind of interest: I refer to the grand railway-bridge and viaduct now in process of construction across the valley of the Boyne, just below the town. The grand proportions, the massiveness, and the noble design of this great work, are, even in their present inchoate state, very striking; and I expect that when the whole is complete, it

will vie with any work of a like kind in the kingdom. Its central arch, or rather bridge, for it is flat, will be 95 feet above high water, and is made so elevated, not merely for the purpose of spanning the valley from hill to hill, but in order to allow the ships to pass under it to and from the quays. The expense of the work, which is being executed in the very best style, must be enormous; and although it will be a noble piece of art when finished, and highly ornamental to the town, it will probably occur to many to ask, why the railway-transit was not made above the town, where there is no shipping to be considered, and where the valley to be spanned is not half the depth? But the lovers of the picturesque and grand will not fail to rejoice, that the same spirit which seems to have generally prevailed in the planning of public works in Ireland, has animated the directors of the Dublin and Drogheda Railway also.

Judging from the relative amount of church accommodation in Drogheda, the old religion would seem still largely predominant in it; and this view is still more forcibly borne out by reference to the enumeration of the different religious sects in 1834. Thus, while there is now only one English Church besides the two Parish Churches, and one Presbyterian and one Methodist Chapel, there are no less than five Roman Catholic Chapels. By the enumeration of 1834, the different classes were set down as follows:—Church of England, 1375; Presby-

terians and Methodists, 265; Roman Catholics, 14,466; and I dare say the relations are not very different now.

My excursion to see Monasterboice and the locality of the battle of the Boyne, prevented me paying my usual visit to any of the schools. I therefore take the following particulars from the published Reports of the National Board. The numbers of scholars given in the Table are those on the books in the month of September, 1850 and 1851.

School.	1850			1851		
	Male.	Female.	Total.	Male.	Female.	Total.
St. Mary's . .	180	110	290	209	106	315
St. Peter's . .	—	249	249	—	388	388
Ditto, No. 2 . .	—	372	372	—	352	352
Infant . . .	—	263	263	—	365	365
Workhouse . .	202	154	356	214	179	393
Total . . .			1530			1813

The Temperance, or rather the Teetotal system, was once most triumphant in Drogheda, having, I was told, numbered at one time 7000 or 8000 members. The society was originally formed by the Presbyterian and Methodist ministers, and was afterwards taken up with singular zeal by a priest, Father Rourke, who conducted it most prosperously for four or five years. Its decay and breaking-up are said to have broken the heart of the good father. There are still two organised societies in the town, with benefit societies attached to them; but, together, they do not muster more than 60 members.

There is said, however, to be still in the town many Temperance men, although not connected with any distinct society, and the townspeople generally are said to be sober.

This being the last of the Memorandums I shall have to make respecting the system of Total Abstinence, or Teetotalism, in Ireland, I may be allowed, before finally dismissing the subject, to add a few remarks of a more general kind, respecting it.

I doubt not, that many of my readers will have regarded the perpetual recurrence of the notices on this matter, in so many pages of my book, as very unnecessary, at least, if not as actually reaching that high pitch of disagreeableness, vulgarly termed *bore-ing*. I believe, nevertheless, that I have ample justification in the very nature of the subject, for the course I have taken respecting it. If I willingly submit to the charge of tediousness in my narrative, I hope I shall be able to show, that I may claim for it the plea of usefulness.

If my memorandums on the local prevalence of Teetotalism, had had reference merely to the question of the present condition of a social movement involving a great change in the habits of a people, and comprehending, not many years since, a quarter part, at least, of the whole population of the country,—I submit that the inquiry would be one of no ordinary interest; but when

the change is of a kind, involving a point of practical morality, of great consequence to the well-being and happiness of those concerned in it, the matter rises far above the level of simple curiosity, and takes its ground among matters of national importance. And such, I think it must be admitted, was the great system of Pledged Teetotalism established by Father Mathew in Ireland.

It was no common event, to see millions of men, chiefly of the middle and lower classes, voluntarily abandoning a long and dearly-cherished habit of self-indulgence, and binding themselves by a vow to renounce it in the years to come; and it surely was a legitimate subject for investigation, to seek to ascertain how the great movement had fared during the years that have elapsed since its origin. There are not many events in the social history of nations more remarkable than this great crusade of Father Mathew against intemperance; and it is believed that, like all similar outbursts of a general enthusiasm, prompting to deeds of a noble or heroic kind, its effects can never entirely pass away. The current may run itself out; the waters may entirely subside; but the deposits they leave behind will fertilize the soil for ages.

My memorandums clearly establish the fact, that the great banded army of Pledged Abstainers from intoxicating drinks, has been long broken in pieces, and the numbering of the host has come down from millions to thousands, and from thou-

sands to hundreds. They show, however, at the same time, that though the organisation is gone, the influence of the movement for good, has survived its formal existence. It has left Ireland, comparatively speaking, a temperate nation; and the seeds scattered by it thoughout the land in its days of triumph, are now, after lying dormant for a season, springing up everywhere with a broader root and a firmer stem. The encouragers and directors of the new arrangements, discarding the dangerous aid of enthusiasm, now strive to base them on the safer ground of reason and experience; and although they advise and accept pledges, as useful auxiliaries, more especially in the commencement, they depend for permanent success much more on a man's convictions of what is for his own good, than on his word of promise.

I have strong hope, founded on my own limited observation and inquiries—as recorded in these volumes—that Ireland, within a period of not many years, will once more exhibit the gratifying spectacle of a whole people,—not indeed repudiating altogether the use of strong drinks, yet consuming them in an amount so small as may be called marvellous, when compared with their present truly astounding and most disgraceful abuse in England and Scotland.

It would be quite superfluous here or anywhere to adduce evidence in proof of the manifold and boundless evils produced by intemperance among the lower classes in this country; or of

the incalculable benefits accruing to those among them who have had the good fortune permanently to abandon a decidedly intemperate course of life. Every one who has had only a very moderate intercourse with the working-classes of our great towns, must have personally come to the knowledge of instances of the most decisive kind in both categories; while the social statistics of all our towns, the returns of all our police stations, the records of all our criminal courts, the opinion of all our Judges, concur in announcing the same melancholy truth, that drunkenness is the source of more that half the criminal acts that disgrace our time.

In such a state of things, surely no one will regard plans calculated to meet, in any way, so tremendous an evil, as unworthy of consideration and encouragement. And hitherto, most certainly, no plan has been hit on, at all comparable in point of efficacy, with that of the system of TEETOTALISM. It ought therefore, I maintain, to be not merely countenanced, but encouraged and supported by all who have the welfare of their fellow-countrymen at heart.

Although myself a rigid but unpledged TEETOTALLER now of old date, I by no means regard all indulgence—even of the most moderate kind—in every form of strong drink, as necessarily injurious to human health and human happiness, and therefore to be repudiated as a positive crime in social

economy and in morals. I certainly believe that mankind in general would be healthier and happier without the use of intoxicating drinks, in any form or amount; and that there are very few persons to whom they are really useful, as a part of the ordinary regimen of health; yet I see no great harm, either of a physical or moral kind, in a strictly moderate or temperate use of them by those by whom they are relished, and with whose bodily or mental comfort they do not immediately interfere. The human constitution is much too elastic, and too well fitted by nature for sustaining influences of a varied kind, to be seriously injured by such small deviations from the rule of strict propriety. But I will go further than this, and say that the man who so uses them—that is, the man who adheres inflexibly to the rule of rigid temperance in their use—may claim the merit of a higher and more philosophical resolution than the man who entirely abstains from them; inasmuch as it is infinitely more easy to practice total abstinence than rigid temperance.

It is, therefore, on the plain, practical ground of expediency alone, and not on that of abstract principle, that I advocate the system of TEETOTALISM; believing it, and indeed knowing it, to be the only means of attaining the habit of temperance in the use of strong drinks, among the great mass of mankind, in the present state of society. Experience of the most ample and varied kind has

proved to demonstration, that all attempts to establish systematically the practice of perfect moderation in the use of alcoholic drinks among the working-classes of this country, have utterly and invariably failed; while the same kind of experience, but infinitely more extensive, has proved the perfect facility with which the system of total abstinence, when once adopted, may be maintained. I do not admit that the disruption of the grand system of Father Mathew is to be regarded as contradicting this statement. His movement was altogether unique, and not to be judged by ordinary rules. My present reference is directed more particularly to the lengthened experience obtained in Great Britain, under ordinary circumstances. This latter system, therefore,—I repeat the assertion,—is one which has as strong claims on the support and patronage of good men, as any plan or project that has ever yet been devised for the immediate and substantial benefit of the lower classes of society.

It is possible that when education, in the full sense of the word, has achieved all its destined triumphs, a condition of society may arise that shall require no such artificial aid to save men from the degrading vice of drunkenness; but for the present, some such help is absolutely necessary even to check its future growth, to say nothing of reducing its present enormity within limits less disgraceful to our country and our age.

But, after all, Teetotalism, like the system of Poor Law spoken of in a preceding Chapter, is nothing, at the best, but a poor expedient,—a rude empirical nostrum, calculated merely to afford temporary relief to one of the symptoms of a malady which has its essential elements in the very constitution of our imperfect civilization: to effect its eradication we must look to its causes, and modify them at least, if we cannot quite remove them.

This is not the place to enter on such a subject, nor is mine the pen to touch so high a theme; but before concluding these observations, I must be allowed briefly to advert to a point which I and others have always regarded as one of the chief sources of drunkenness, as well as of many other of the worst vices of our people,—I mean, the want of more rational occupation for the mind during the hours and days of relaxation. Where else, in truth, have our poor workmen to go,—what else have they to do, during those dreary days and hours, but to seek the only haunts whose doors are open to them, and the only amusements which are within the reach of their means, or within the grasp of their intellectual capacity?

Shocking and humiliating as is the following picture of our peasantry and the lower classes of our town-population, it must be admitted by all acquainted with the subject, to be true to the letter:—

"In England, it may be said that the poor have now no relaxation, but the alehouse or the gin-palace. It is a sad thing to say of a

people; but, alas! it is too true. The good old country games of the times of our forefathers are forgotten. The class of yeomanry or small proprietors which used to keep them up have disappeared. The cricket matches, wrestling matches, running matches, shooting matches, and dances, which formed some of the healthy sports of our peasantry in former times, are now, as far as the peasantry are concerned, abandoned and forgotten; and the commons and greens, where they were once held, have been nearly all enclosed. Nor is this because our peasants have exchanged their healthy country pastimes for any of a more civilised character. They do not generally amuse themselves with gardening, for they have seldom any gardens. They do not practise music together, as they have no opportunities of learning it, and they are too poor to make it worth the while of good bands to travel among the villages, as is the case in Germany. It may, therefore, be said that, as a general rule, our peasants have no other amusement or relaxation than that unhealthy and demoralising one—the tavern. There they acquire intemperate habits; there they spend a great part of the earnings of their families; there they excite one another to rick-burnings, to poaching, and to low debauchery; and there the younger men learn all kinds of immorality from the older and more hardened frequenters.

"The crowds of low pot-houses in our manufacturing districts is a sad and singular spectacle. They are to be found in every street and alley of the towns, and in almost every lane and turning of the more rural villages of those districts, if any of those villages can be called rural. The Magistrates and Judges, who administer law in those parts of our island, unanimously affirm, that almost all the crime committed there originates in these taverns. The habit of drunkenness pervades the masses of the operatives to an extent never before known in our country. The spare hours of the Sunday, and of many of the week days, are spent in these *pleasure* houses. Chartism, Socialism, and all the political theories of an unenlightened people are fostered and stimulated in these places. The political clubs are held there. The political demagogues harangue there. The public morality is destroyed there. The operatives, generally speaking, have no other relaxation or amusement than tavern-frequenting, and they are often too much demoralised to desire any other."—*Kay, on the Social Condition, &c. of the People,* vol. i., pp. 231-2.

And this is the condition of a people, from whom many of the men specially set apart for their mental

and spiritual improvement, are striving, by every means in their power, to take away all rational enjoyment and amusement, on the only day of the week in which their lot of labour allows them to partake of them! This is the state of things in the towns to which it is sought to confine the working-classes from one year's end to the other, by abolishing the means of transport from their reeking impurities, physical and moral, to the open air and innocent amusements of the country!

It is indeed difficult for a man only moderately versed in the knowledge of human nature, in all its parts, to conceive how doctrines issuing in such monstrous practical absurdities as these, could be entertained by men of education. The explanation can only be this,—that though men of education, they are not duly instructed in a knowledge of much that appertains to man's physical and moral nature, and that, in their zeal to promote mere technical religion, they overlook some of the very foundations of morality and virtue. They are like the charlatans in physic, to whom I have so often referred for illustration: they rely on the mystic action of a nostrum of imaginary power, instead of employing means that embrace the whole disease and heal it radically.

The grand fundamental element in such means is, unquestionably, EDUCATION, to fit the mind for the intelligent reception of truth and knowledge in every form, and to raise its tastes above the level of

low debauchery. And I hold it to be no mean part of education to seek to preserve the bodily and mental health, by the substitution, wherever it is practicable, of rational recreation and amusement, for the disgusting and debasing vices to which our working population are most addicted. Therefore, while calling on the friends of the system of Total Abstinence, to persevere in their noble efforts, I would also call on all who have the interests of the people at heart, to resist to the utmost the attempts now making to confine the working-men of our towns to the musty air of our streets, and the still more pestiferous atmosphere of the gin-shops, on the Sunday afternoon; and to promote every means of affording them not mere education, formally so called, but all kinds of innocent recreation and amusement during the evenings and spare hours of the other days of the week.

An admirable step in this direction has been made in Ireland, by the very general establishment of TEMPERANCE HALLS in connection with the individual associations of Teetotallers, in the different towns. This is a practice which ought to be more generally adopted in England and Scotland than it is; and obvious improvements might be made in such institutions, by giving them a still more attractive character than they at present possess,—by constituting them, in fact, THE CLUBS OF THE WORKING-MEN. Organised as they would be under the rigid rule of Temperance, no substantial objections could

be made against their being open on the afternoons and evenings of Sunday as well as the other days of the week, as it could not be doubted that it would not be the Churches so much as the Gin-Palaces that they would empty.

I would further suggest to some of my richer Teetotal friends, the expediency of making the experiment of opening Temperance Hotels at the country places most visited by the working-classes of the great towns on Sundays; as, for instance, at Greenwich, Richmond, Windsor, &c., for the Londoners. By making such places much more attractive than the ordinary public-houses, by their superior conveniences, comforts, and cheapness, I believe they would rob many of the former of their habitual visitors, and would thus tend to remove the only rational objection I have ever heard urged against the country excursions of our Londoners on the Sunday afternoons.

Monasterboice (which is said to be the modern corruption of the ancient name of *Mainistir-Buithe, Monaster-Boece,* Monastery of St. Boetius) is about three Irish miles from Drogheda, and will well repay a visit to it. The ruins, which consist of the remains of two small churches, sundry lofty stone-crosses, and a round tower, are all contained within a little square piece of ground surrounded by a low wall, standing quite solitary amid the half-cultivated fields. This its perfect isolation and loneliness, remote from all

sound of living thing, yet with the recent handiwork of man all around it, adds greatly to the strength of the mingled impressions which the singular ruins themselves must always inspire. They seem not only to lead the mind back to the long-past ages when they formed, as it were, a part of

Monasterboice.

the system of life and living things amid which they were placed, but to bring down to us and to our own system of life and action, those very ages themselves.

The Round Tower, as shown in the woodcut on the preceding page, has been shattered and broken at its top, partly, it is said, by lightning, partly by the slower action of time. It is understood to be 110 feet in height, and its circumference near the ground is about 50. The entrance to this tower is lower than any other I have seen, being only five or six feet above the ground; so that it proved no very difficult task to enter it. The whole of the interior walls are as well-hewn and smooth as the exterior; and the stones are so closely laid one on another, and so well cut, that scarcely any cement is visible. The internal diameter, at the height of the doorway, is barely nine feet—viz. three rather short paces. The whole space to the top is perfectly hollow, and I could discover neither projections nor indentations by means of which any flooring or scaffolding could be erected. The doorway is formed of sandstone, and is round-headed; the rest of the tower is built of a slaty rock.

There are three great stone crosses in this lonely churchyard; two still standing; the other thrown down, (our guide said, by Cromwell,) broken in sunder and sadly mutilated. The largest of the standing crosses is between 19 and 20 feet high, bold and massive, and sculptured, front, back, and

sides, with innumerable figures in high relief, and every angle and vacant space filled up with the most delicate ornamental tracery. The other is only between 14 and 15 feet high, but is still finer in its sculpture and ornaments.

The old man who waited our approach to Monasterboice, and would insist upon acting the part of cicerone, designated these crosses respectively, by the names of St. Boyce's, St. Patrick's, and St. Colmkilla,—this last being the name of the saint of the broken cross of Cromwell. It appears, however, that the learned have deciphered the old Irish inscription on the smaller of the standing crosses, which tells of its erection to the memory of a certain abbot of the place, by name Murdoch, who, on it, requests of the passer-by a prayer for his soul. The exact date of the erection is not ascertained, owing to the circumstance of there having been two abbots of this name, one of whom died in the year 844, and the other in the year 923; it seems certain that it was erected in memory of one of the two.[1]

These crosses are assuredly to be reckoned among the most interesting remains of antiquity anywhere to be seen; and it is impossible for any one, be his creed what it may, to look on them without emotion and a feeling of veneration;—standing up thus loftily and lonely amid the grass of that deserted grave-yard, old and weather-worn, yet still beautiful, grand, and awful, as becomes the sacred and

[1] Petrie's Memoir on the Round Towers.

mighty symbol, in whose name half the world has been ruled so long.

Being so near the field of the famous battle of the Boyne, we went a few miles out of our way to visit it on our return to Drogheda. Interesting as this locality is to the English politician, it possesses also considerable attractions to the mere sight-seer, as a piece of wood-and-river scenery. The obelisk in memory of the battle is erected on a singular isolated rock on the left bank of the river, and is rather an elegant structure. It is said to be 150 feet high, and adds not a little to the impressiveness of the natural landscape.

We left Drogheda after dark, between eight and nine o'clock, and reached Dublin at ten.

CHAPTER XII.

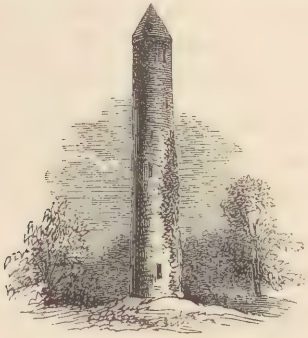
THE ROUND TOWERS OF IRELAND.

Having, with the Tower of Monasterboice, taken leave, for the present, of those most singular monuments of antiquity, The Round Towers of Ireland, it seems fitting, at least, if not imperative, that something of a more general kind should here be said respecting them. This would be appropriate, if it were merely to commemorate in these pages, the strong impression made by them on the writer's mind, as, one after another, they presented themselves to notice, in so many and such distant parts of the country travelled. Of all the relics of antiquity still preserved in Ireland—I had almost said in Europe—there are none which, in my mind, can vie in point of attractiveness with these Towers. No one who sees but once their beautiful, lofty, and slender shafts shooting up into the sky, and dominating in solitary grandeur, the surrounding landscape—all strikingly resembling one another and resembling nothing else—but must be struck with admiration and curiosity of the liveliest kind. And yet these primary feelings are but slight in degree,

when compared with those which are excited by the consideration of all the extraordinary circumstances involved in their history.

That these Towers have existed, or, at least, the majority of them, for upwards of a thousand years, is certain; that they may have existed twice or thrice this period is far from improbable; but that the era of their origin and the object of their erection remain as secrets yet to be unfolded, are circumstances which only add to the mysterious interest which attaches to them. It may be hoped, therefore, that the following notices, though containing nothing new, will not be considered as foreign to a work which professes to record whatever appeared to a stranger most note-worthy in Ireland.

In the adjoining small woodcut we have an accurate representation of one of the most perfect



of these towers, that of Antrim; and seeing this, the reader may suppose that he has seen all. It

will be immediately shown, that they do vary considerably in size, and slightly in form, and more or less in some of their minuter details; but certainly their striking resemblance one to another, is one of their most remarkable features.

The number of Round Towers at present existing in Ireland, in a more or less perfect state, is said to be between seventy and eighty, of which number about twenty only are in complete preservation; the rest being more or less injured or decayed. They are to be found in every county of Ireland except six, and are spread over its whole extent, east, west, north, and south. The following is a synopsis of the present heights of all I have been able to find an account of:

Height in feet.	Number of Towers.	Height in feet.	Number of Towers.
From 100 to 130	7	From 50 to 60	3
„ 90 to 100	5	„ 40 to 50	1
„ 80 to 90	4	„ 30 to 40	2
„ 70 to 73	5	„ 20 to 30	2
„ 60 to 66	5	„ 7 to 20	5

Ledwich gives the following as the circumference near the base, of twelve of the towers:

No. of Towers.	Girth in feet.	No. of Towers.	Girth in feet.
1	55	2	48
2	54	1	47
1	53	1	44
1	51	1	41
1	50	1	38

The same author gives the following as the varying thickness of the walls in twelve of them :

	Feet.	Inches.		Feet.	Inches.
One . .	4	8	Three . .	3	8
One . .	4	4	Four . .	3	6
One . .	4	0	Two . .	3	0

In Clondalkin Tower, so carefully measured by Mr. Petrie, there is a difference of 14 inches between the thickness of the walls in the lower and the upper story. Speaking of them generally, this author, the latest and best authority, says they vary in height from 50 to 150 feet, and from 40 to 60 feet in circumference. He also says, that they have usually a circular projecting base, consisting of one, two, or three steps or plinths. None of the five towers examined by me had any appearance of this kind. In a few cases (one or two) the base is considerably wider than the rest of the shaft (as, for instance, in Clondalkin Tower) ; but, generally, they begin to taper from the very foundation, but so gently, that the diminution is only perceptible when you look upwards and take in the whole structure at one glance : then you see the gradual diminution of size from bottom to top. In Clondalkin Tower, which is 85 feet 9 inches high, the difference between the internal diameter of the lower story and the upper is ten inches, the former being 7 feet 4 inches, the latter 6 feet 6 inches.

The entrance or doorway of the Towers is always,

or with two exceptions at most, a considerable distance from the ground or base of the tower, varying, Mr. Petrie says, from 8 to 30 feet. Mr. Ledwich gives the precise heights (in feet) of the doorways in eleven, as follows: 2, 6, 7, 8, 10, 11, $11\frac{1}{2}$, 13, 13, 14, 24.

Besides the doorway, the shafts of the Towers are pierced by small square apertures or windows, at intervals of 12 feet or thereabouts, through the whole height of the Tower. These windows are rarely, if ever, placed in a perpendicular line above one another, but irregularly on different sides. Immediately beneath the conical summit, however, there is a series of these windows on the same level, all round; almost always four, but in two cases, six. Sometimes, but not always, the four windows face the four cardinal points of the compass. These upper windows seem to be generally larger than those below: thus, in Clondalkin Tower, while the windows in the shaft are only 2 feet 2 inches high, those under the eaves are 3 feet 7 inches. When complete, the Towers are covered in by a very thick conical roof of stone, ending in a sharp point, and with slightly-projecting eaves below.

In the whole of their height above the immediate base, the Towers are invariably round; the stones of which they are composed being generally neatly chiselled, so as to fit the circular line. The stones vary in quality, apparently according to the nature of the local rock.

In the Towers I have examined, there is very little appearance of mortar between the stones, either without or within, the bare surfaces of the stones, for the most part, touching each other; but a close examination always can detect cement, particularly in the interior. In the Tower of Monasterboice, which is composed of a slaty rock, it was with great difficulty that mortar could be detected either on the outside or within.

Often the door-jambs and door-top are of a different stone from the rest of the building, and are, in a few cases, ornamented and sculptured.

All the Towers, except, I think, three, are externally perfectly smooth, and unornamented from base to summit. Of the three exceptional Towers, that of Ardmore has three prominent belts or string-courses between the doorway and upper windows; that of Dysart has one belt; and that of Devenish, as formerly stated, has an ornamental cornice with four sculptured heads just below the eaves of the roof.

Generally speaking, the opening of the doorway is very small, say a couple of feet wide and double that in height, so as to be capable of admitting only one person at a time. In a few, however, the doors are larger; that, for instance, of Clondalkin Tower, is no less than five feet four inches high. No doors have been found on any of them; but in some there are said to be holes in the jambs as if for the admission of bolts.

The only two Towers whose interior I inspected (Cashel and Monasterboice) seemed to me, in looking upward, to present a perfectly smooth and unbroken surface, as if they had never been planned for any kind of flooring; but it appears that, on closer examination, all the towers, or nearly all, possess, in the vertical spaces between the windows, some kind of rests or supports for the fixing of floors; and, indeed, two or three possess floors at the present day.

The mode in which the floors were attached was either by letting the ends of the joists into holes in the wall, or by resting them on separate projecting stones, or on prominent ledges running round the whole interior circumference.

The number of floors varied, according to the height of the Tower, from three to eight; the more common number was five or six. The windows correspond with the different floors, each floor having one window. The height of the interior stories would thus be, on an average, about twelve feet. According to the measurements given of Clondalkin Tower, the following are the heights of the different floors, beginning at the base:—12 feet 5 inches; 14 feet; 13 feet; 18 feet; 9 feet 6 inches.

At whatever height the doorway is placed, the lower or ground floor has been found nearly on a level with this, or only a few feet below it; and in most of those whose interior has been explored, the portion of the interior below the doorway has been

found filled up with stones or solid masonry. In several which have been cleared out to the bottom, skeletons, more or less perfect, decayed bones, &c., have been found, seeming to show that the Towers were occasionally, at least, used as cemeteries, whatever other purpose or purposes they may have served.

The doorways are for the most part formed of unornamented stones; but in two of them (Kildare and Timahoe) they are richly ornamented with sculpture; and in two others (Antrim and Donoughmore) there are rude crosses sculptured above them.

Before noticing the numerous and varied speculations respecting the origin and uses of the Round Towers, it is important to know how far back their existence can be traced in anything like an authentic manner. It will be a sufficient justification of a good deal of our interest in them, if we can satisfy ourselves that they are many centuries old, though we may fail to prove that their origin extends back into remote antiquity. It would be something to know with certainty that St. Patrick or even Brian Boroihme had been among their contemporaries, though we may fail to carry them back to the days of Zoroaster or Pharoah.

Of the existence of these Towers in the twelfth century we have the positive testimony of an eye-witness, Giraldus Cambrensis; and of their previous existence we have, if not positive testimony, certainly a most strong presumption in the belief of

the Irish of that day, reported by the same authority. This author, who wrote about the year 1185, after noticing the legend of the miraculous formation of Lough Neagh from the overflowing of a certain fountain unfortunately left open when it should have been covered, tells us, as a reason for believing in the story, that the fishermen belonging to the lake were in the habit of pointing out the Round Towers of the submerged district still standing beneath the water. "We have probable grounds for believing in this event (he says), because the fishermen on this lake can, in clear weather, distinctly see beneath the water *Ecclesiastical towers, which, according to the fashion of the country, are narrow, round, and lofty,* and frequently show the same to the wondering strangers passing that way."[1]

Everybody knows the charming use made of this legend by Moore in one of his Melodies:

"On Lough Neagh's banks as the fisherman strays
When the clear cold eve's declining,
He sees the Round Towers of other days
In the waves beneath him shining:

Thus memory, often, in dreams sublime,
Has a glimpse of the days that are over;
Thus, sighing, looks through the waves of time
For the long-faded glories they cover."

[1] Hujus autem eventus argumentum est non improbabile, quod piscatores aquæ illius turres ecclesiasticas quæ more patriæ arctæ sunt et altæ nec non et rotundæ sub undis manifeste sereno tempore conspiciunt; et extraneis transeuntibus reique causas [casum] admirantibus frequenter ostendunt.—Topog. Hibern. in Camden. Distinctio II, cap. ix.

The celebrated Irish scholar, Dr. O'Connor, asserts positively that they are noticed in Irish legends as old as the seventh century:—"Procul dubio TURRES in antiquissimis Hiberniorum Carminibus memorantur," and instances some such, "scripta Seculo VII." The ancient chronicle, termed the 'Ulster Annals,' under the year 448, speaks of an earthquake "by which seventy-five Towers were destroyed or injured;" but, of course, it may be questioned whether the towers referred to were necessarily Round Towers. In many parts of the old written annals of Ireland we have accounts of the assault and burning of many Belfries or Fortresses between the tenth and twelfth centuries; but whether these were really Round Towers or not, depends on the meaning of the word *Cloichteach*, respecting which the learned antiquaries of Ireland are not of accord. Some contend that the structures so called, were not the Round Towers properly so named, but separate Belfries connected with the churches, and made of wood. It seems certain that the Irish term *Cloichteach* was applied to mere strong-holds or towers without bells, as is incidentally mentioned by Mr. Petrie in noticing an ancient Irish narrative respecting Charlemagne.

Perhaps one of the strongest testimonies in favour of the early existence of these Towers is the fact that Mr. Petrie himself, so strong an advocate of their comparatively recent origin, contends for

the construction of one of them as early as the sixth century.

Taking all these statements into account, together with many other notices, historical and legendary, adduced by Irish writers on this subject, it hardly admits of question that, whatever may have been the exact period at which these Towers were built, they certainly existed at a period as remote as a thousand years from the present time. And it may be added that, from the perfect preservation in which many of them are still found, no argument can be adduced, on the score of durability, against their existence for double that period of time,—an opinion actually maintained by many of the best authorities who have investigated the subject.

Knowing them to have existed a thousand years comparatively uninjured by time, we must admit, *à fortiori,* their capacity to have endured another thousand years, the earlier of the two periods. Among the numerous authorities who take this view of the question, we may mention the poet Moore, who thus speaks of them in his History of Ireland:—

"The truth is that neither then [the sixth and seventh centuries] nor, I would add, at any other assignable period within the whole range of Irish history, is such a state of things known authentically to have existed, as can solve the difficulty of these Towers, or account satisfactorily, at once, for the object of the buildings and the advanced civilisation of the architects who erected them. They

must therefore be referred to times beyond the reach of historical record."

For this very remote origin of the Towers, however, it must be owned that there is no historical or even traditional evidence, though there are many and strong inferences and arguments both of a positive and negative kind. Into this discussion it will not be expected that we can here enter, except in so far as may be incidental to the exposition of the various views which remain to be stated respecting the objects or purposes for which these singular structures were erected.

The different parties to whom the erection of these Towers has been attributed, may be said, in general terms, to be three:—1, the ancient Orientals; 2, the European Pagans of the middle ages; 3, the early Christians.

1. The Orientals assumed as the builders of the Towers, are the Indians, Persians, Phœnicians. No very special attempt has been made to account for the remarkable exodus of colonies of one or other of these people into the extreme west, nor to fix the period of their immigration into Ireland. The theory has been invented in the difficulty of antiquarianism to account for the existence of the Towers on native or national grounds, and in the belief that the religion and religious institutions of those countries supply materials for overcoming these difficulties.

The purposes and uses of the Towers, on the

Oriental theory, are said to be one or other, or one or more, of the following:—

a. They were Mithraic or Fire Temples, for containing the sacred fire in the emblematic worship of the Sun and Moon, according to the ancient Persian religion.

b. They were Astronomical Observatories, conjoined with or distinct from the Mithraic worship.

c. They were Buddhist Temples; and in themselves emblems of the Phallic worship connected therewith.

The principal arguments in favour of one or other of these appropriations, are the following:—1, the great fitness of the general structure of such Towers for containing sacred fire; 2, the facility of preserving the inviolability of the fire, by means of the elevated entrances; a form of structure still said to exist—and for the same purpose—in the Parsee temples; 3, the alleged existence of ancient Towers of a similar character, and still to be found in various parts of the east, and appropriated to one or more of the purposes mentioned.

I cannot but think, that what ought to be and is supposed to be, the most powerful of these arguments, viz., the existence of analogous structures in the East, is really very weak. Reckoning all the Towers mentioned by travellers, as bearing a greater or less resemblance to the Irish Towers, I do not believe they amount to more than half a dozen or half a score at most. Now, if these Towers were

connected with a wide-spread religion, as is alleged, is it not astonishing that they should be so extremely rare there, and so plentiful in Ireland? It has been alleged that they were all destroyed by the Mahomedan conquerors of these countries. But have we any historic evidence of this?

It is certainly one of the most extraordinary facts connected with these Towers, and one that seems inexplicable on any of the theories yet advanced, that structures of this precise and peculiar character should be almost exclusively confined to Ireland; should be quite exclusively confined to it as a class of buildings of general prevalence. The only structures of precisely the same kind to be found in Europe are, I believe, two in Scotland, one at Brechin and one at Abernethy; but the utter obscurity that hangs over the origin of these, leaves the dark question of the Irish Towers without any additional illustration.

2. The European Pagans, supposed to be the authors of the Towers, are the Druids and the Danes.

a. The Druids are supposed to have erected them for the exercise of their religious rites, especially some believed to be connected with proclamations to the people—a purpose for which the loftiness of the Towers would offer great facilities.

It is a sufficient argument against this theory, that all druidical remains, of an architectural kind, existing throughout Europe—and they are numerous—are of such rude inferiority, as necessarily

presupposes the inability among this people to erect such elaborate structures as the Towers; an argument still further strengthened by the fact of the non-existence of any such structures in other European countries, as much frequented by the Druids as Ireland was.

b. The Danes, then Pagans, are supposed by the supporters of the other theory, to have erected them as fortresses, to enable them to secure their conquests in Ireland. The arguments against this theory are the following:—1, that the Danish invasion did not take place, according to Giraldus, before the year 838, long before which date we have almost positive evidence of the existence of the Towers; 2, that no Towers are found near Waterford and other places most occupied by the Danes; 3, that the Danes, in their own country, and in other countries conquered by them, as England, erected no such structures.

c. I include the Cemetery theory in this Pagan category, although it seems to belong as probably to the Christian, or to both. This theory, which would appropriate the Towers as monuments for the dead, whether kings, warriors, or saints, has, of late years, received great additional support, from the fact of the remains of the dead being discovered in almost all the Towers which have been thoroughly explored. If they had not been specially destined to this end from the first, it is not easy to believe, that the sacredness or exclusiveness of any

other primary destination, would have allowed of this cemeterial use, as an incidental or secondary appropriation. This consideration seems, therefore, to give additional probability to the theory that would classify the Towers with the Egyptian pyramids and the numerous other grand cemeterial monuments of the mighty dead, which have signalized our race in all ages and all countries.

3. The theory that ascribes the origin of the Round Towers to the Christians of the early centuries, comprehends several different views as to their original purpose or use.

a. One of these, and certainly not the least probable, is that which attributes them to the primitive Cænobites or Conventual Christian Brothers, who are believed to have reached Ireland from the east, in the sixth and seventh centuries. They are supposed to have erected the Towers, with the aid of the newly-converted kings and toparchs, as fortresses or strongholds, wherein to secure, in time of war and danger, the sacred utensils, relics, dresses, books, &c., belonging to those churches in whose immediate neighbourhood they stood. If such was their purpose, surely no kind of structure could be more suited for attaining it, at the supposed period of their erection. Against a mere rapid or temporary attack, which gave time for only the briefest preparation, they would be almost impregnable; while the persons within possessed the means of great annoyance to the besiegers. Their diminu-

tive and lofty doorway being barred within, the massive structure could only be assailed in two ways, either by assaulting the wall with quarrying instruments, or by attempting to force the doorway, after reaching it with ladders. In either case, the simple dropping of large stones from the windows, commanding the whole circumference of the Tower, would prove decisive against such assaults.

An argument supposed to be conclusive has been adduced against the Cænobitic origin of the Towers; but which appears to be easily met with counter arguments of equal force at least. This argument is, the extreme improbability that people who were content to see their churches built of wattles or rough-hewn wood, should have ever thought of erecting, or could have had the knowledge to erect, such elaborate and finished structures as the Towers. Now, it may be replied—1st, that in such a state of society as is here supposed, these fortresses were of more pressing necessity than stone churches; 2d, that admitting that the churches of the time were built of wood, such strongholds would be essential to the security of the religious community attached to them; certainly more essential than in later times, when these churches were themselves capable of resisting mere predatory attacks; 3d, that the very premiss assumed, viz. that these Cænobites had come from the east, that is, from some civilized country, presupposes their capacity to rear such structures,

or at least structures as substantial and elaborate as the Round Towers.

b. A second of the Christian appropriations is the Stylitic theory, which would convert the Towers into anchorite pillars, for the display of such pious impiety as was exhibited by the pillar-saints of the east, and particularly by the famous Simeon of the Pillar, or Stylites. Numerous and obvious arguments demolish this absurd theory. We need only mention two:—1st, the total unfitness of the Towers for the purpose of such display; and 2d, their great numbers. Even if the tops of these Towers, instead of being sharp and conical, had been flat, and so suited to the aerial phantasies of those absurd devotees, can we believe that human folly could be so prevalent and so profuse, as to erect such a multitude of these expensive buildings for such a purpose; or that hundreds of such fanatics could have been found "playing their fantastic tricks before high heaven" within the bounds of one little island? Impossible.

c. The theory that would appropriate the Towers for penitential purposes of another kind, viz. as "stations," wherein, beginning at the top, the penitent might gradually fast and pray his way downwards to the door, to receive absolution, is so purely gratuitous, and so totally unsupported by arguments, that it cannot claim any consideration.

d. The theory that regards them as monuments erected in honour of the early founders of Chris-

tianity in Ireland, may very properly be blended with that of the Cemetery theory already noticed; as all analogy would lead us to believe that such monuments would naturally enclose the remains of those in whose honour they were erected.

e. The Beacon or Watch-tower theory, considered in its speculatorial or warlike relations, and independently of its ecclesiastical or local bearings, seems at once put aside by the notorious fact of the local position of the towers—few of them, I think, being placed in such localities as would render them particularly useful as means of warning the country round, and many of them being placed in situations the very reverse of those which would be chosen for such a purpose. In another point of view, however, that is, regarded as local beacons to guide the inmates of the establishment, or the benighted traveller, in dark nights, to the shelter afforded by the monastery near which they were placed, their designation as beacons, as well as their utility, might be fairly admitted; but we can hardly believe that such costly structures would be erected for so comparatively slight a purpose, more particularly as the same end might have been attained by more ordinary means.

f. The appropriation of these Towers as keeps or fortresses for assuring safety to the ecclesiastics and the treasures of the churches near which they were erected, has been already noticed in reference to the earliest periods of Christianity in Ireland. The consi-

deration of this appropriation is here renewed under another aspect, viz., as connected with the more advanced period, when stone churches, and, indeed, churches of elaborate architecture, were general in Ireland. The great advocate of this theory is Mr. Petrie, who, however, considers that the appropriation next to be noticed, that of the belfry, went hand in hand with it, both in the original plan and in the subsequent practice. I have nothing to add to what has been already stated respecting this appropriation, except that if the theory which brings the origin of the Towers into a later epoch, gets rid of any difficulties of an architectural character which may be supposed to attach to them at a much earlier and ruder period, it certainly weakens the necessity for them, when the churches themselves had grown into strongholds. No one will doubt that the skill which could design and erect a church or monastery, could compass the building of these Towers; but we have given grounds for believing that adequate capacity existed in the times of the Cænobites.

g. The theory that regards the Towers as belfries, is that which will probably at first find readiest acceptance in the minds of most travellers, from the mere circumstance of their being almost always placed near churches; while, in the absence of any other very obvious purpose, their height and slenderness seem naturally to indicate or suggest such a use for them. I think, however, that a more complete examination of their general and special structure,

will point out their obvious unsuitableness for such a purpose; while many other arguments can be adduced against the probability of this having been the object for which they were originally erected. Nor will the acknowledged fact, that some of these Towers have been used—and I believe one or two are still used—for the hanging of bells, remove the difficulties of the theory that would fix this as their original use. Although designed for very different purposes, it would be far from improbable that they might be employed as such, for want of better, or to save the expense of erecting new ones more adapted for the purpose. We have all seen a church-bell suspended on a neighbouring tree during the rebuilding of a country church; but we did not thence infer that this was the original and proper belfry of the parish.

Respecting the two great fundamental theories of their Oriental and their Christian origin, it is hard to say which seems most probable or most improbable. Many arguments, besides those given above, may be advanced and have been advanced for and against both. The advocates of their Christian origin regard the two facts of their nearly invariable presence in the immediate vicinity of Christian Churches, and the existence of sculptured crosses over the doors of two of them, as almost conclusive in favour of their views. But their opponents are certainly not destitute of arguments of considerable force against them. For instance, they say (1) that

no very probable use of such structures in relation to Christian establishments has been adduced; (2) that if they were necessary for ecclesiastical purposes, all the Irish churches, and not merely a small proportion of them, ought to be provided with such towers; (3) that if they were of strictly Christian origin, they ask, how it comes that, of all Christians in the world, the Irish Christians alone had such buildings; (4) they think that they explain away a good deal of the force of the argument founded on the topographical relations of the churches and Towers, by the counter-argument, that the pre-existence of the Towers as objects of sacred or superstitious interest to the people, might be the cause of the churches being erected in the same locality; while (5) they regard the existence of these two crosses as supplying strong arguments on their own side of the question; a view of the case which I confess I adopt. If these Towers were originally raised by Christians and for Christian purposes, we ought to expect crosses on all of them, and not on two only; and the very fact of their existence on two only seems almost conclusive evidence against their Christian origin generally. The most striking of all the characteristics of these Towers—their wonderful *uniformity*—bears strong testimony against these two crosses having been portions of the original structure of the Towers on which they are now placed. Resembling their fellows in everything else, how, if erected at the same period, should

these two Towers differ from them in this very striking particular? I would, therefore, draw one or other of the two following inferences respecting these two Cross-Towers: either (1) that the two crosses have been sculptured on them, in Christian times, and posteriorly to their original erection; or (2) that the two Towers have been erected subsequently to and in imitation of the other Towers, and were marked by crosses at the period of their erection to indicate their origin in Christian times.

In considering all the foregoing theories of the origin and alleged uses of these Towers, it will not be denied that great difficulties attach to each of the explanations advanced, so that they still remain, and are likely to remain, "the very *Cruces Antiquariorum*," as Sir Walter Scott called them. I make no pretensions to solve the riddle, but confess myself equally puzzled with most of my predecessors. My bias is certainly in favour of the pre-Christian origin of the Towers; but I am fully aware of the many and strong arguments that can be and are adduced against the theory; and must therefore be content to leave it without any additional support from me. Before concluding, however, I must advert to two circumstances which have strongly pressed themselves on my mind, both while contemplating the Towers on the spot, and while reflecting on them since. I hope I am not quite mistaken in thinking them deserving of consideration in our

future attempts to solve the great problem of the origin and uses of these marvellous structures; they are as follows:

1. I have already stated, more than once, that what struck me as a prominent characteristic of the Irish Towers was their wonderful similarity one to another, and their no less dissimilarity to all other buildings. In the minute description of them formerly given, it will be observed that differences do exist in various details of structure; but all these differences will be found, on examination, to be of a kind in no degree to detract from the uniformity of their generic character. They are all "Irish Round Towers," and nothing else but Irish Round Towers; all possessing such broad characteristic marks as identify them one with another, and constitute them a single and distinct species of architectural structure. They differ as individual men differ, but they all as obviously belong to the species of "Round Towers," as all men belong to one species or genus—Man. I dwell upon this fact, because I cannot help thinking that it has important bearings on the question of the origin and purposes of the Towers.

The argument I would deduce from it is this: that such wonderful uniformity of structure implies the existence of some one great predominating idea in the minds of those with whom they originated; such idea not merely prompting the erection of buildings of a special kind, but so governing their individual structure as to prevent all deviation from

the original type. We see no such uniformity in other buildings erected for ordinary secular purposes, and we can hardly believe that the varying judgment, or capacity, or taste, or caprice of architects, in planning and constructing such buildings, could be restricted within such rigid limits of design, if they had been left at liberty to use their own discretion in the matter. Why, in building a belfry, or an ecclesiastical stronghold, or a penitential prison, or a beacon, should one model be so invariably and rigidly followed? Surely, any or all of these purposes could be served, by structures of a varying form and character. We see no such uniformity in any set of mere secular buildings, in any other country, though the object of the buildings may be precisely the same. Our houses, our colleges, our monasteries, our churches, our palaces, our town-halls, our monuments, our forts, our barracks, our barns, our stables, our gardens, our bridges, all vary infinitely. Why, then, should these towers, if intended to serve any of the ordinary secular or semi-ecclesiastical purposes, not show something of the same variety? I would humbly submit, that the only probable explanation of this marvellous uniformity is that already stated, viz., that the Towers were the offspring of some one grand subjugating idea, most probably of some profound and wide-spread religious conviction, forbidding all deviation from the ideal prototype.

I have named our churches among the buildings

that exhibit conspicuous varieties of plan and configuration; and the fact unquestionably is so, speaking of structure generally; yet they may be adduced, on the other side of the argument, as strikingly illustrative of the influence of predominating ideas in determining and preserving special architectural configuration. All, or nearly all, the Christian churches of a large size, such as cathedrals, retain the form of a cross in their outline; almost all churches, great or small, are built in such a direction (E. and W.) as to have one of their extremities looking towards the land where the religion exercised in them originated.

It need not be supposed that the advocacy of this general theory necessarily involves the admission that the primordial and governing notion, call it idea, belief, conviction, feeling, or aught else, must necessarily be of a religious character. The probability will, no doubt, be in favour of its being so; but it is easy to imagine other ideas or feelings, of such intensity and universality, yet not at all of a religious or superstitious sort, as might equally lead to a like result. Some such will readily suggest themselves to most minds; and if this were the place for such a discussion it would not be uninteresting to pursue it. But I have already carried this subject a good deal beyond the limits I had assigned to it in entering on it, and cannot now trace it further. If the speculation here touched on possesses any pith, it must tend materially to influence the reception

which the individual theories hitherto propounded respecting the Towers, are likely to meet with from those who countenance it.

2. The second and last point of a general character respecting the Towers, to which I shall advert, is the fact—so I conceive it to be—of their purely topical or indigenous origin. What I would advance and maintain is this:—that whether the Towers drew their existence from any such predominating influence as has been suggested, or not; or whether the original excogitators of the structures, were strangers or natives, the plan itself, or general system of the Tower-building, not only had its birth in Ireland, but (if I may be allowed the expression) had its life and death also: in other words, was a plan or system purely and exclusively Irish. I think no other evidence is required to maintain this view, but the facts so often stated above, viz., the non-existence, or comparative non-existence, of any such structures elsewhere; and their so-plentiful presence in every part of Ireland. If strangers from the east really did bring a religion with them, prompting the erection of such Towers, the idea and plan of their actual structure would seem to have been developed on the soil of Ireland. They left no prototypes of such structures behind them in their native east. If, on the other hand, the Christianity of the early or later centuries, was the source of the idea which gave rise to their erection, its Irish votaries must have been the parties

to embody its suggestions, and carry them out in the Towers; as they had no prototypes to follow in the other Christian lands of Europe or elsewhere. And so it may be reasoned in regard to any other hypothesis that has been suggested as accounting for the origin of the Towers. Every consideration, indeed, positive or negative, seems to concur in supporting the notion for which I am contending—viz., that these Towers were literally, and in every sense of the word, what Giraldus calls them—a "mos patriæ,"—an Irish Fashion—as much and as exclusively belonging to the country, as any other of their peculiar customs.

Before finally dismissing this, the most interesting of antiquarian subjects, I must be allowed to put in a word in behalf of the Round Towers themselves, as they now exist;—a word to which, I think, the patriotism of Irishmen cannot refuse to give ear. Many of them are in a state of progressive though slow decay, and must, if no conservative interference takes place, eventually become masses of mere shapeless ruins. Others, such as those of Gendalough, Kildare, and Monasterboice, are still sound and strong in their general frame, and merely partially injured at top. Now, what I would propose is—that all the Towers of the former class should be so far repaired, as to prevent any further dilapidation of their mass; and that all those of the latter, should be completely restored by the replacement of their conical dome, as has been done in the

case of the Devenish and Antrim Towers, as well as some others. So repaired, they would, in all probability, remain, without any further care, to be, twenty centuries hence, what they are now and have been so long,—mysterious beacons in the sea of time, inspiring wonder, stimulating thought, feeding fancy. Surely, there could not be a more graceful gift made to their country by the lords of the Irish soil, than this re-edification of monuments so splendid in themselves and so characteristically national.

I would also suggest to the antiquaries of Ireland a humbler labour, but one of analogous import, and which might even prove, eventually, more conservative of the fame of these wonders of their country, than all that the hand of architecture could effect. This labour is—to get constructed an exact and minute description of every individual Tower, with careful measurements and accurate plans of the general structure of each, and of every individual part. This would not merely be a most valuable record of the actual condition of the Towers, at a particular epoch, but, by permitting a minute comparison to be instituted between each part of all of them, might even throw some considerable light on the great question of their origin and uses. It is surely discreditable to the spirit of Irish antiquarianism, that no such record as this exists; nay, that no attempt even to frame such a record has been made. As far as I know, Mr. Petrie's solitary

description and delineation of Clondalkin Tower, is all that has been effected in this way. To undertake and complete a record of the kind proposed, in a spirit and style worthy of the subject, would surely be a labour of glory, and ought to be a labour of love for any Irishman. The author of such a work, when committing it to the immortality of print, might almost be justified in addressing the objects of his antiquarian love, in the language of the poet, when promising to his mistress the deathlessness of his own "powerful rhyme:"—

"When wasteful war shall statues overturn,
And broils root out the work of masonry,
Nor Mars his sword nor war's quick fire shall burn,
This living record of your memory.
'Gainst death and all-oblivious enmity
Shall you pace forth; your praise shall still find room
Even in the eyes of all posterity
That wear this world out to the ending doom."

CHAPTER XIII.

THE COLLEGE OF MAYNOOTH.

On returning to Dublin, my first business was to repair the mistake I had committed on my former journey to the south, in passing by Cashel. Accordingly I now devoted a day to make the visit, then omitted. Of this I have already given a short account in my former volume; having transferred the narrative thither for obvious topographical reasons.

Besides my desire to see a little more of the Capital of Ireland before leaving the country, I had two other objects in view in revisiting Dublin, namely, to see the Model Schools and the College of Maynooth.

In the present Chapter I propose to give, at some length, the results of my visit to the College; and in the next, I hope to be able to combine with my brief notice of the Model Schools, a more detailed account of the state of Education in Ireland generally.

The College of Maynooth is about fifteen English miles from Dublin, on the line of the Midland or Gal-

way railway. It adjoins a small town of the same name, which contains about 2000 inhabitants, and is rather a neat and clean-looking place. There is a sort of square or open space at one end of the town, one side of which is fronted by the College, another by the parish church of Larachbryan, and the old castle of Maynooth; and a third, by the gate which leads to Carton, the seat of the Duke of Leinster. The old castle of Maynooth, a fine ruin, gives additional dignity and interest to the place.

Not having an introduction to any members of the College, we threw ourselves on the kindness of the first gentleman we met with, and were most courteously received, and kindly shown over the whole place by one of the senior pupils, a very intelligent and gentlemanly youth of eighteen or nineteen. There was no reserve or restriction on his part, in showing us whatever we desired to see, or in giving us whatever information we sought at his hands. In his conduct and manner, there was the same good breeding and the same open cheerfulness which we might expect from an undergraduate of Oxford or Cambridge, doing the honours of his College to strangers. And I may here remark, that the bearing, dress, and address of the students generally, were decidedly those of gentlemen; though here and there, a critical eye might detect indications of a humbler fortune and breeding than are to be met with at the English Universities.

The College consists of two quadrangles, or

rather of the three sides of two quadrangles, one behind the other; one old and one new; the former a piece of patchwork, very ugly and barrack-like; the latter, a bran-new erection in Pugin's best style, though little decorated. The length of the front of the old College is about 400, and that of the new about 300 feet.

The interior arrangements of the New College are made on a large and handsome scale. There is a fine corridor, with a roof of peculiar construction, all round the three sides of the quadrangle, into which the lecture and class-rooms, as also some of the students' rooms, open. The refectory is a noble hall, and the library a spacious and well-contrived apartment.

The students' private rooms up-stairs are good as to size and accommodation, but there is in them a great defect as to warming and ventilation; there being no chimneys, and, as far as I could see, no provision for the admission of warm fresh air, or for the escape of foul.

By means of the additional accommodation supplied by the new buildings, every student will now have his separate room; an arrangement which must greatly conduce to the personal comfort of the young men, as well as add to their facilities for study. Sir Francis Head supposes, that this appropriation of a room to each student, must "materially increase the monastic severity of the education;" but I own I cannot see how this can be the

case, since these rooms are merely bedrooms; all the studies of the College being conducted in public halls and lecture-rooms.[1]

The new buildings of the College, besides the public halls and lecture rooms, contain 215 private rooms for students. The number of students on the College books at the time of our visit, including those of the upper and lower schools, and the Dunboyne scholars, amounted to the full complement of 520, viz., 500 ordinary students, and 20 on the Dunboyne Foundation.

The following brief but authentic history of Maynooth College I extract from that excellent authority for everything Irish, 'Thom's Irish Almanac;' and for the details that succeed, I am chiefly indebted to the Eighth Report of the Commissioners of the Irish Education Inquiry, presented to Parliament in the year 1827. Before availing myself of this last stock of information, I have ascertained that it is equally applicable to the College now as in the year it was prepared.

[1] I take this opportunity of referring to Sir Francis Head's book, 'A Fortnight in Ireland,' for an excellent and very complete account of Maynooth; and, I may also add, of the Constabulary Force of Ireland. Had Sir Francis devoted more time to Ireland, and brought his admirable talents to bear, in the same systematic, business-like, and truthful manner, on other important Irish subjects, and on the state of Ireland generally, he would certainly have deterred inferior pens from submitting their humble notes and memorandums to the public. It is greatly to be lamented that so accomplished a writer should have descended to so low a ground of political partisanship as he has done in the Second Part of his book.

"This College was founded in 1795, by an Act of the Irish Parliament, which passed both Houses without a dissentient vote. A sum of about 8000*l.* subject to certain deductions, was annually voted by the Irish, and afterwards by the Imperial Parliament, for its maintenance, from 1795 to 1807, when 5000*l.* additional were voted for the enlargement of the buildings. The annual vote from 1808 to 1813 was 8283*l.*, and from 1813 to 1845 it was raised to 8928*l.* The annual grant for the first four years was principally expended in erecting and furnishing the front range of the College: the cost of the other portions of the buildings, successively erected in 1808, 1815, 1824, and 1835, was defrayed partly from the specific grant of 5000*l.* for that purpose, partly from several unconditional donations to the College, amounting to 6000*l.*, and partly from the accumulated savings on the entrance fees and pensions of the students. The total amount of donations and bequests to the College, including the sums funded for bourses, was 31,681*l.*, besides all the fee simple estates of the late Lord Dunboyne, in the county of Meath, which now return to the College 460*l.* per annum. The entrance fees and pensions of the students from 1813 to 1844, amounted to more than 84,000*l.* The number of students increased with the enlargement of the buildings from 50 to 250; then gradually rising to 400, it amounted in 1836, and the three following years, to 478; but between 1841 and 1845 it fell to an average of

430; of these 250 were charged on the Parliamentary vote, the others paid an annual pension for their maintenance. By the Act 8 and 9 Vic., c. 25, (1845) the College was placed on a new footing, and permanently endowed for the maintenance and education of 500 students, and of 20 senior scholars on the Dunboyne Foundation, which has been uniformly since that time the total number of students. Besides providing for the annual cost of commons, &c. for these 520 students, of allowances to the 20 Dunboyne students, and to 250 students of the three senior classes, and of salaries to the President, Superiors, and Professors, the Act moreover vested in the Commissioners of Public Works a sum of 30,000*l.* for erecting the buildings necessary to accommodate the enlarged number of students."[1] Sir Robert Peel's Act also constituted the trustees a corporation, with power to hold real property to the amount of 3000*l.* of annual value.

On the first institution of the College, the Duke of Leinster yielded up to it a house (part of the present College,) and 54 acres of land, on a perpetual lease, at an annual rental of 72*l.*; and 20 more acres were subsequently obtained from another proprietor, at a rental of 140*l.*; so that the College grounds comprise 74 acres in all. The College was at first intended to receive a certain number of lay students; but the regulation was abandoned in the year 1817, since which period the

[1] Irish Almanac, 1853.

institution has been exclusively directed to the education of ecclesiastics.

No student can be received into the College, unless he is recommended by one of the bishops, and is sixteen years of age; and, previously to admission, every candidate must pass a preliminary examination, including Classics, English Grammar, the elements of Arithmetic, &c.

The College is in charge of a body of trustees, (17 in number,) who are for the most part bishops and noblemen of Ireland. They meet twice a year. There is also a body of official Visitors, (8 in number), who are bound to examine the institution and to report on it once a year. The trustees have the nomination of the officers and professors. The establishment consists of a president, a vice-president, three deans, a prefect of the Dunboyne Foundation, a bursar, and twelve professors. By Sir Robert Peel's Act of 1845, the salaries of all the officers were raised; and are, at present, as follows: that of the President, 574*l.* 12*s.* 8*d.*; that of the theological professors, 264*l.* 12*s.* 8*d.*; and that of the other professors, 241*l.* 12*s.* 8*d.* The fragmentary character of these sums is accounted for by the fact, that, when the salaries were raised, the precise relations which they previously held to each other were still retained.

The following is the ordinary course of education in the College, during the eight years the pupils remain in it; the academical year consisting of ten out of the twelve months:—

First year.—Humanity—that is, Greek, Latin, Grecian and Roman History; also Arithmetic, Algebra, &c.

Second year. — Rhetoric and Belles Lettres: Greek, Latin, English Composition, &c.

Third year.—Logic, Metaphysics, Ethics, &c. On one day in the week, in this class, there is an exercise on scholastic disputation, usually in Latin.

Fourth year.—Mathematics, Natural Philosophy, &c.

After the four years passed in these secular studies, the students are all transferred to the Divinity department. Here they remain four years more, their studies during this period having all direct reference to their future duties as priests. There are four professors in this department; each of whom lectures both on Dogmatic and Moral Theology. There is also a professor of Hebrew and Sacred Scripture, who is regarded by the statutes as a professor of Theology (a fifth).

Besides the more formal lectures that must be daily attended, according to the standing of the students, there are numerous special exercitations of various kinds in the different years. For instance, there are two lectures weekly on Scripture History. On one day in the week, a half-hour is set apart for the students to comment on the Gospels and Epistles appointed for the following Sunday; and the senior members of the class are called on, in succession, to preach a sermon on the Sundays

and holidays. Once a month, the students are further exercised in public disputations; a chapter of the Bible is selected, and they are called upon to argue on it one against the other. There is a distinct Hebrew class, and two annual public examinations in this language. At the end of every year, there is a general public examination, lasting from nine to eleven days, at which all the students must attend and answer.

Many of the students of the Divinity class, who come from the parts of the country where Irish is spoken, chiefly Munster and Connaught, attend the professor of Irish during the second year of their Divinity course.

The Dunboyne scholarships were originally founded by Lord Dunboyne, and the fund amounted to about 500*l.* per annum. In 1813, an addition of 700*l.* annually was made to this fund by Parliament, to raise the number of scholarships to twenty, all of which are retained for three years beyond the ordinary College course of eight years. The election into this class takes place once a year, the scholarships being awarded to the students "who exhibit more than the ordinary talent and good conduct." These students are under the special charge of their own Prefect, who superintends their morals, and also, together with the professor of Hebrew, assists in completing their education. Their principal studies are Hebrew, Divinity, Canon Law, Ecclesiastical History, Composition, &c. Four prizes are

annually distributed among them; one for Theology; one for Ecclesiastical History; one for Canon Law; and one for "an Essay or Exercise in Composition."

Among the ordinary students, the general rule in regard to ordination is as follows: the order of Sub-Deacon is given at the end of the second Divinity year; that of Deacon at the end of the third; and that of Priest at the end of the fourth,—that is, when the course of studies is complete.

There is a vacation of six weeks each year, in the months of July and August; but the students do not, as a matter of course, leave the College, without the formal permission of their superiors. For those who remain in College, lectures and other studies proceed, but not with the same vigour or strictness as on other occasions.

The general discipline of the house is very rigid, and the rule of study severe. No practical restrictions are imposed on the students in their intercourse with their friends; but all letters to and from them must pass through one of the Deans' hands: the letters, however, are never opened, although the right to examine them is maintained. No books are permitted to be brought to or retained in the College, without the sanction of the Deans; but, subject to this regulation, the students may establish private libraries in their rooms. If prohibited books are detected in the possession of a student, expulsion is the consequence. Newspapers are prohibited.

The more ordinary modes of punishment for breaches of the laws, are reproof and admonishment from the President; after this, expulsion from the College. The Commissioners, in 1827, state that three or four students are expelled annually.

The following history of a day and week and year in the College, shows a very rigid and formal discipline, but one which can hardly be called unreasonably severe for youths whose future life is to be one of continued privation, and ought to be one of habitual piety and virtue.

The students rise at five in the summer, and six in the winter. After dressing, they assemble in the Chapel for morning prayer, and then prosecute their studies till eight, when they go to mass. After mass they breakfast, and then amuse themselves till half-past nine, and again return to study till half-past ten. They then attend lectures till half-past eleven, when they have another half-hour's recreation. At twelve, study is resumed for two hours, and is again succeeded by an hour's attendance on lectures. The two hours, from three to five, are devoted to dinner and relaxation. At five, the studies are once more resumed, "either in private or in class," and continued till eight, when another hour is allowed for recreation. At nine, they again assemble for prayers; after which they retire to their bedrooms, and are expected to be all in bed by ten.

Wednesdays and Saturdays are half-holidays,

at which times the students usually walk in the country, under the superintendence of the Deans.

During the hours of private study and, of course, at lecture, and also at meals, the students are enjoined silence; and after retiring to their rooms at night, "silence is strictly enjoined until after morning prayers of the ensuing day." It is only during the times of recreation of five days in the week (between four and five hours each day) that the students have full liberty to converse with one another: on Wednesdays and Saturdays, and some other occasional vacant days, "the liberty of speaking is less restricted."

Twice in the year, five days are set apart for what is called a "Spiritual Retreat," during the whole of which period silence and religious meditation are strictly enjoined. One of these "Retreats" is early in September, the other at the period of Ordination: both are followed by Confession. During these Retreats "the time is principally spent in prayer, in spiritual reading, in exercises of piety, and in attending to spiritual instruction in the Chapel." A portion of each day is allowed for exercise, but the students are understood to walk "in silence and solitary contemplation." [1]

No one, I think, who peruses the foregoing account of the general course of proceedings at Maynooth—an account which has the stamp of

[1] Eighth Report of the Commissioners of the Irish Education Inquiry.

accuracy impressed on it by the signature of the five Commissioners[1]—will hesitate to admit that the youths educated in that College ought to grow up learned as well as religious men. The course of the studies in Divinity is, I believe, unexampled, both as to extent and duration, by any other institution that prepares young men for the exercise of the Ministry in Great Britain. I know not whether the results are proportionate to the preparation; but I saw nothing among the Catholic Clergy in Ireland to make me doubt this.

On the whole, from what I myself saw at Maynooth, and from what I have since learned respecting it, I am bound to conclude that it is a well-planned and well-managed Institution, calculated to communicate to its students a good secular as well as religious education, and to send them forth amply qualified for the discharge of their sacred functions as priests; and as well-informed gentlemen, to set an example of social propriety to their flocks. It was an opinion formerly prevalent in England, and still entertained, I believe, by many, that the Roman Catholic Clergy in Ireland are an inferior order of men, and hardly admissible into the conventional category of gentlemen. I know not what may have been their condition and quality formerly, but, at present, such a character is totally inapplicable to them. It is true, that the original

[1] Signed—London, June 2d, 1827, by T. F. Lewis, J. L. Foster, W. Grant, S. Glassford, A. R. Blake.

social status of a considerable proportion of them, and the scanty incomes that fall to the share of all, prevent them generally from attaining that position in society enjoyed by the members of the aristocratic Church of England; and they are probably somewhat deficient in those graces of manner and that polished ease, which such society alone can give. But, judging from what I myself saw, I should say that they are gentlemen in the true sense of the word, and with as much polish as could be expected from men who, for the most part, like the Scottish Clergy, spring from the middle or lower ranks, and have been educated in the seclusion of a college. At any rate, as far as I could learn, they possess, as a body, those higher qualities of character and conduct for which gentility and polish can be no substitute; and that pure life and conversation which, by adding example to precept, lends to their teachings that force and vitality which can alone render them effectual.

It was stated in the Parliamentary Report quoted from above, that, besides those at Maynooth, there were then (1827) about 120 students educating for the Irish priesthood at Carlow, Wexford, and some other Catholic Colleges in Ireland; and about 140 on the continent with the same object. I am not aware to what extent this training for the priesthood, beyond the walls of Maynooth, is at present carried in Ireland. The following five Colleges, however, have all establishments of some extent for conducting ecclesiastical teaching:—

1. St. Patrick's College, Carlow.—This College was founded in 1793, and is altogether self-supporting. It consists of two establishments: one for lay and one for ecclesiastical students. The average number of pupils during the last seven years has been, 64 of the former and 67 of the latter class.

2. The College of All-Hallows, Drumcondra. This institution is for the education of Priests for Foreign Missions. During the year 1851, the average number of students was 80. The number at present is 85.

3. St. Kyran's College, Kilkenny.—There are, in all, seven professors belonging to this College; two in the Divinity department.

4. St. John's College, Waterford.—There are six professors in this College,—two Ecclesiastical.

5. St. Patrick's College, Thurles.—There are five professors; two for Theology and Scripture.

Besides these ecclesiastical Colleges, I find the following list of Catholic Institutions for the education of the youth of the better classes spread throughout Ireland:[1]—

1. College of St. Dominick, at Esker, county of Galway.

2. St. Vincent's Ecclesiastical Seminary, Castleknock.—This is intended as a preparatory College for candidates for the priesthood who intend entering the higher classes of Maynooth and the other Catholic Colleges. It contains, at present, 69 pupils, all resident.

[1] Battersby's Catholic Registry, 1853.

3. Kilmore Diocesan College, Cavan.—This institution is partly on the same plan as the last, but also professes to complete the education of lay youths intended for commerce or the learned professions. It contains, at present, about 50 pupils.

4. St. Jarlath's College, Tuam.

5. St. Peter's College, Wexford. This is a classical and commercial establishment. Number of students, 90.

6. Colleges of the Society of Jesus, three in number.

7. St. Colman's Ecclesiastical Seminary, Newry.

8. Diocesan Seminary, Navan. Established in 1802, partly for the education of candidates for the priesthood, and partly for the lay education of the middle classes. It has, at present, about 80 resident pupils, and 45 day scholars.

9. St. Columb's College, Londonderry.

10. St. Malachy's Diocesan Seminary, Belfast.

11. Academy of St. Lawrence, Dublin.

12. Carmelite Seminary of St. Mary, Knocktopher. Only opened last year. It has now about 50 pupils, about 20 of whom are studying for the priesthood.

13. Connexional Seminary of Saint Lawrence O'Toole, Dublin.

14. The Dominican College of St. Thomas, Newbridge. This college was only established in 1852. It contains, at present, 24 resident pupils, and 32 day scholars.

15. St. Mary's College, Air Hill, Kingstown.

CHAPTER XIV.

EDUCATION IN IRELAND.

The visit to the Model Schools in Marlborough Street, was brief, but sufficed to show the completeness of the arrangements there adopted for carrying into effect all the objects of this admirable establishment. I was fortunate to find all the schools in active operation; and had the honour of having the various proceedings explained to me, after the pupils had retired, by the Resident Commissioner himself. To give a detailed account of these would occupy more space and time than I have now at my disposal; and this is the less necessary, as all the essential details may be found in the excellent Reports annually published by the Commissioners. Beside the ordinary branches of instruction, music and drawing are especially cultivated in this institution; and in the upper school, I heard and saw specimens of both, which would have done credit to the pupils in any academy.

Perhaps the most important department in the institution is that devoted to the instruction of teachers for the National Schools; and it is conducted in the same efficient manner as the other departments. The only defect seems to be the

insufficient length of time the teachers are retained under training; and this defect the Commissioners are endeavouring to remedy by every means in their power. The number of teachers trained in these schools in the year 1851, was 257, viz. 169 males and 88 females. In the school for training the female teachers, I was gratified to see that the important art of cookery was taught among other accomplishments; a species of knowledge which, beside its advantage to the individual, may prove beneficial to the whole country, as these young women are likely to be spread through every part of it.

The number of pupils on the rolls of these schools on the 30th September, 1851, was—males, 697; females, 473; infants, 364; making a total of 1534; the daily average attendance during the year being about 1200.

The following Table shows the number on the rolls in each school, for the week ending the 30th October, 1851, with the religious denominations of the children:

	Boys.	Girls.	Infants.	Total.
Roman Catholics . .	500	439	344	1283
Church of England . .	72	41	41	154
Presbyterians . . .	9	8	4	21
Protestant Dissenters . .	1	1	0	2
Jews	0	0	2	2
Total . . .	582	489	391	1462

This Table shows, as decidedly as any of our former Tables, how predominant the Catholic element is, even in the schools of the Capital; evidencing there, as elsewhere, what is the characteristic religion of the land, and how the Church of the minority holds her children aloof from the fountains of instruction opened to them by a paternal government.

It is gratifying to the friends of Ireland to be able to state that, in that most important of all the departments of social economy—EDUCATION, the country is, comparatively speaking, greatly advanced. The numerous statistical notices, under this head, given in almost every one of the preceding Chapters, must have made this sufficiently evident to my readers. The subject is, however, of such very great importance, in relation to the actual condition and future progress of the Irish people, that it claims some more special notice than I have hitherto been able to bestow on it. I wish it were in my power to do full justice to it; but I must be contented with merely giving, in this place, a few additional details of a somewhat more general character than would have been proper when taking my Memorandums on the spot.

The great characteristic feature in the system of Education in Ireland, is that presented by the admirable Institution, called the BOARD OF NATIONAL EDUCATION; and the remarks I am about to

make will be confined, in a great measure, to an exposition of its general plans, and the happy results of its labours. To those who desire fuller information respecting the proceedings of this Institution, I recommend a perusal of the Official Reports adverted to above. For much additional statistical matter of a like kind, I must also refer to the Annual Reports of the numerous private societies, instituted and maintained with the same benevolent object of instructing the people; and to that admirable epitome of information of all sorts concerning Ireland, 'Thom's Irish Almanac.'

Until the establishment of the National Board in the year 1831-2, Ireland, like England, was almost entirely dependent on the exertion of individuals, acting singly, or combined in societies, for the education of the great mass of her people. A good many of these old societies still subsist; but several of them have been absorbed by newer ones having the same general objects, particularly by the great Church Education Society. Among those partially or totally suppressed societies, may be mentioned the old Parochial Schools, mainly supported by the clergy; the schools of the Association for Discountenancing Vice; the London Hibernian Society; the Chartered Schools of the Incorporated Society, &c. The following list gives as near an approximation as I can make to the present number receiving instruction in all the schools in Ireland, high and low. I have no doubt that the statement

is far from being correct; and I believe it can hardly be made so at present, without a special official inquiry; its most prominent inaccuracy will be found, I suspect, to lie on the side of defect as to numbers; but I have been unwilling to run any risk of exaggeration in a matter of such great importance. That I cannot have made any great mistake on the other side of the question, must appear from the fact, that nine tenths, at least, of the numbers given, are taken from official, or at least authentic, documents:—

IRISH COLLEGES AND SCHOOLS.	No. of Scholars.
(1.) Trinity College, Dublin; and Queen's Colleges of Cork, Belfast, Galway .	1600
(2.) Endowed Schools of Royal and Private Foundation	1665
(3.) Schools on the Foundation of Erasmus Smith	6535
(4.) College of Maynooth, and other Catholic Colleges and Superior Schools . .	2200

(1.) From the College Calendars.

(2.) According to the Parliamentary returns, 1852; viz.—9 Royal schools, 14 Diocesan schools; 22 Private schools.

(3.) According to the Parliamentary return of 1826, the number of the schools belonging exclusively to the Foundation was given as 100, containing, according to the Protestant returns, 7824, and according to the Catholic returns, 7612 scholars: taking the average of the two returns, we have 7771 as the number of scholars. My informant in Dublin in 1852, (see vol. I, p. 164,) gives the present number of schools as 108, and supposes the average number of scholars in each may be about 50: this would make the total number of scholars 5900. Now, taking the average of the two estimates, we have 6835. Accordingly I assume this number in the list.

(4.) The fixed complement of Maynooth is 520. There are 24 other

	No. of Scholars.
(5.) College of St. Columba, Belfast Institution and Academy, and other Protestant Schools of a superior class .	1000
(6.) Charitable Institutions and Societies, with Schools for the Maintenance and Education of Children of particular classes, (Orphan Schools, &c. &c.) .	5000
(7.) Private Pay-Schools of all kinds and for both sexes, besides those included in the list of the Superior Schools, (Nos. 2, 3, 5,) say	20,000

Catholic colleges and Educational establishments of a superior order. I have ascertained the actual number of pupils in several of them, and from the returns have given an average of 70 students to each, which gives the number in the text.

(5.) The present number of students in the Protestant college of St. Columba is 127. In the other Protestant academies in Ulster, and Protestant schools elsewhere, I have allowed 873 pupils to make up the round number of 1000 given in the table.

(6.) Looking at the great number of the establishments for Orphans in all the large towns of Ireland, (there are upwards of 20 in Dublin alone,) and reckoning the various Charity schools devoted to the children of different classes of society, a very numerous list, I believe the number of 5000 assumed in the Tables is considerably below the truth. See Thom's Almanac for an account of many of these schools.

(7.) In the Second Report of the Educational Inquiry in Ireland (1826), there is a return under the head "Pay Schools unconnected with Societies," comprising no less than 9352 schools, containing, according to the Protestant returns 394,732, and, according to the Catholic returns, 403,777 scholars. In the same report, under the head of "Parish Schools," constituted by the act of Henry VIII, and superintended by the Clergy of the Established Church, 827 schools and 40,758, or 44,056 scholars (according to the Par. Com. returns respectively) are returned. Now, assuming as I have done, that the great body of scholars then provided for in these schools have been absorbed by the National schools and the Church Educational Society's schools, I can hardly

	No. of Scholars.
(8.) The Schools under the National Board	520,401
(9.) Schools connected with the Church Education Society.	103,878
(10.) Schools of the Irish Society . . .	26,322
(11.) Irish Mission Schools	3500
(12.) Capt. Robinson's Schools, and Incorporated Society's Schools (20) .	2636
(13.) Schools of 35 Workhouses not in connection with the National Board	2000
(14.) Schools of the London Companies in Ulster	2000
(15.) Presbyterian Mission Schools, including the Belfast Ladies' Schools, and Schools attached to Presbyterian Churches, Baptist and Wesleyan ditto	8000

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believe but that the estimate of 20,000, assumed in my list for these two classes of schools, must be below the truth; but as I prefer being charged with understating, rather than overstating, I allow the estimate to stand.

(8.) From the Report of 1852.

(9.) From the Report of 1852.

(10.) From the Report of 1851.

(11.) From the Report of the Society, 1852.

(12.) From a statement in the Church Education Society's Report, 1852.

(13.) Calculated proportionately from the other Workhouse Schools.

(14.) Calculated from the Reports of the Schools, (see vol. II, Chap. VI, of the present work.)

(15.) Estimated from the Reports of the Societies and private information.

	No. of Scholars.
(16.) Schools of the Christian Brothers, 1852	10,000
(17.) Nunnery Schools	12,000
(18.) Children in the Sunday Schools, not attending other Schools . . .	100,000
	828,737

Assuming, then, that the numbers here given are approximatively accurate, and that the total number of children and young persons at present under education in Ireland is, as stated in the Table, 828,737; it follows, by comparing this number with the population in 1851 (6,515,794), that the proportion of scholars to the whole population is 1 in 7.86.

This estimate, which I regard as below the truth, places Ireland, in respect of Education, very far above England, according to the estimate that has been usually hitherto made of the attendants on her

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(16.) According to the Returns of 1826, the pupils of these Schools amounted to 5541; the present number is taken from the Catholic Registry.

(17.) According to the Returns of 1826, the children in these Schools amounted to 7575. I believe I am considerably underrating the present number by fixing it at 12,000.

(18.) I hesitated some time before I admitted this class of scholars at all into my list; but as they are not accounted for under any other heading, and they receive no other schooling than that afforded by the Sunday Schools, I have thought it just to add them to my list. The total number of children attending Sunday Schools in Ireland on the 1st July, 1852, was no less than 222,628: and as it is stated in the Report, that, about 100,000 of these do not attend any other Schools, I have placed this number in my list.

schools; and places her still above England, even according to the greatly-improved estimate supplied by the Census of 1851. We had been accustomed to consider the proportion of children attending schools in England, as not being higher than 1 in 14 or 15; and Mr. Kay, in his book on Education, makes the proportion, in 1850, to be 1 in 14. In my calculations I had accordingly assumed this proportion as approximatively correct, and had so recorded it in these pages. But since this Chapter was at press, Lord John Russell has announced in Parliament, (April 4th, 1853,) the proportion, as ascertained by the last Census, instead of 1 in 14, to be 1 in 8.5. This very gratifying correction of an erroneous opinion, greatly lessens the assumed superiority of Ireland as to Education; though, as already stated, it still leaves her the superiority. Both returns are most satisfactory, as showing how both countries may now compare themselves, with less shame, with the well-educated countries of the Continent, or, at least, with some of those countries some ten or twenty years before the present time. If the comparison were now made, it is probable that the continental nations would be found to present a much higher educational proportion than appears in the following Table. This Table I have condensed from the work of Mr. Kay, already quoted, interpolating Ireland, in its proper place, and transferring England from the lowest place assigned to her by Mr. Kay to the

place she is entitled to occupy, according to the authority of the last Census.

Proportion of Scholars to the General Population in different Countries.

Country.	Date of the Estimate.	Proportion of the School Population to the whole Population.
Saxony . . .	1841	1 to 5.0
Switzerland . .	1837 to 1844	1 to 5.7
Wirtemburg . .	1838	1 to 6.0
Prussia . . .	1838	1 to 6.0
Baden (Duchy) .	1838	1 to 6.0
Denmark . . .	1834	1 to 7.0
Ireland . . .	1851	1 to 7.8
Holland . . .	1838	1 to 8.0
Bavaria . . .	1831	1 to 8.0
Scotland . . .	1842	1 to 8.0
Bohemia . . .	1843	1 to 8.5
England . , .	1851	1 to 8.5
Austria . . .	1843	1 to 9.0
Iceland . . .	1851	1 to 9.0
France	1843	1 to 10.5
Belgium . . .	1836	1 to 10.7

There is reason to believe that Ireland was in advance of England, in respect of education, long before the epoch of the National Schools. The following little history is not introduced as a proof of this superiority, but merely as an apposite illustration, which I have received from an officer who was present during the occurrence:

In the beginning of the present century, an Irish militia regiment happened to be quartered in the

same locality as the Middlesex Militia of that day. A question having arisen between the two commanding officers of the respective corps, on this very subject of education in the two countries, it was agreed to have it decided by a bet after actual examination of the individual soldiers. The champion of the Irish won his bet, as it was found that the proportion of men who could read and write was greater in the Irish regiment.

But it is the establishment of the system of National Schools in the year 1831-2, that Ireland must regard as the foundation of all her present superiority and all her future expected progress in Education: a measure second in real importance to no social or domestic enactment of the British Government, and almost worthy to be compared with that noble act of the Scottish Parliament which established the system of parochial schools in that country in the year 1696.[1]

No one can examine the series of interesting documents, published by the Commissioners under the form of Annual Reports to the Lord Lieutenant, without being impressed with the singular zeal,

[1] Although the formal statute establishing the present system of Parochial Schools in Scotland was only passed at the above date, the Schools had been virtually established long before: first, in 1616, by an act of the Privy Council, ratified by Parliament in 1633; and secondly, in 1646, during the Commonwealth. This last act was repealed at the Restoration, but was afterwards incorporated in the "Act for settling Schools," in 1696.

industry, and impartiality, which have characterised the proceedings of the authorities appointed to carry the government plan of Education into effect; and no one can contemplate the actual results of their labours, as seen in the present extent and condition of the schools, without acknowledging that they have achieved, under great difficulties, a truly national work, already benefiting Ireland in a very high degree, and, no doubt, destined to benefit her in a still higher degree, through many generations.

The great obstacles the Commissioners have had to contend with from the beginning, has been the prejudices engendered by the different forms of religion prevalent in Ireland. Most carefully and wisely were the plans of the Government framed, with the view of meeting the difficulties arising from this cause; and nothing could exceed the tender care evinced by the Commissioners towards all objectors, in putting these plans in execution. But no courtesies, no concessions, no modifications consistent with the grand fundamental principle on which the system was founded, have been found adequate to meet the narrow views which have unfortunately been adopted by the clergy of the Established Church in Ireland. The consequence has been, that though the great mass of the children of the lower classes of the Catholic population have obtained nearly all the benefits the schools are calculated to bestow, the children of the same

classes belonging to the Protestant Establishment, have derived very little advantage from them. For this great and irreparable loss to the poor, the ministers and gentry of the Established Church in Ireland, are entirely responsible; and although sectarian prejudice may for a time make them blind to the evil they have done, and are still doing, there can be but one opinion among enlightened and impartial men as to their conduct. From a spirit of hard sectarianism, not unmixed, it is to be feared, with feelings of even a lower kind, they have sacrificed the highest interests of those who have a claim on them for direction in the right way; and have, so far, done what in them lay, to check the progress of their country in the career of improvement and happiness.

In making this general charge against the clergy of the Established Church in Ireland, I believe myself warranted by their conduct generally. It would, however, be unjust not to admit, that there have been some brilliant exceptions;—few in number, it is true, but sufficient to show how delightfully different would have been the result had such conduct been general and not exceptional. It is hardly necessary to name Archbishop Whately, as the noble leader of this liberal band.

It would have much less surprised most men in this country, had the opposition arisen on the other side. But it is undoubtedly true that, on this great occasion, it is the members of the Catholic

Church who have exhibited the liberality of views, and the members of the Protestant Church who have shown the narrow-mindedness and bigotry; the two establishments appearing, for once, to have changed sides. From the very beginning, the Catholic clergy, generally speaking, have been cordial supporters of the system; though here and there, and particularly in the diocese of Tuam, there has been occasional opposition manifested.

One of the causes said to lie at the root of the opposition by the English clergy, is the open exposure which would necessarily be made of the comparative numbers of the two churches,—and, consequently, the very inferior numbers of their church,—if the children all congregated under the same roof. Another cause alleged is, their unwillingness to mix on equal terms, as they must necessarily do, in the supervision of the schools, with their unendowed brethren of the Catholic Church. Painful as it is to admit these, or any other causes not based on purely religious grounds, as helping to account for the opposition of the English clergy, one is almost compelled to have recourse to some such theory of inferior motives; seeing that it is impossible to find any sufficient reason of a real religious character to justify their conduct.

According to the provisions of the original plan laid down by the Government, and most rigidly enforced by the Commissioners, all interference of the clergy of one sect with the children of another,

has been most carefully guarded against; while all possible freedom of access has been secured to the pastors for the express purpose of instructing the children of their own flocks, in their own religious views. This must be obvious to every visitor of these schools; and has been made public in almost every report issued by the Commissioners. "The principle of the system is, and has been from the beginning, that the National Schools shall be open alike to Christians of all denominations; and that, accordingly, no child shall be required to be present at any religious instruction of which his parents or guardians may disapprove; and that opportunities shall be afforded to all children to receive separately, at particular periods, such religious instruction as their parents or guardians may provide for them."[1] "One day, at least, in each week (independently of Sunday) is to be set apart for the religious instruction of the children, on which day such pastors or other persons as are approved of by the parents or guardians of the children, shall have access to them for that purpose." The managers of schools are also expected, should the parents of any child desire it, to afford convenient opportunity and facility for the same purpose, either before or after the ordinary school business, on other days of the week. "Any arrangement of this description that may be made, is to be publicly notified in the schools, in order that those children, and those only, may be present

[1] Eleventh Report, 1844.

at the religious instruction, whose parents and guardians approve of their being so."[1]

I can testify, from personal examination in every part of Ireland, that these rules are rigidly adhered to by the masters of the schools; and I believe that any attempt at proselytism by them, is a thing unheard of.

The melancholy result of the opposition on the part of the clergy of the Established Church has been, as above stated, to exclude the great majority of the Protestant children of the more Catholic parts of Ireland, from all participation in the benefits of the National Schools.

This fact will appear sufficiently established by the results of my own numerous inquiries in the schools, as detailed in this work, the whole aspect of the schools, out of Ulster, being essentially Catholic. In twelve schools visited by me in Leinster, Munster and Connaught, containing in all about 3000 children, not more than about 30 Protestants were reported to me, being in the proportion of 1 Protestant to 100 Catholics; while in four schools in Ulster, the numbers were 440 Catholics to 141 Protestants, or about 1 Protestant to 3 Catholics.

It would appear, however, from the more extensive, and, no doubt, more accurate inquiries instituted by the Board itself, last year, at the equest of the Lord Lieutenant, that the proportion

[1] Second Report (Appendix), 1835.

of Protestants in the schools generally,—including, of course, Ulster,—is considerably greater than that just stated. Out of a total of 491,927 children, the numbers belonging to each of the different religions were as follows:

Established Church	24,684
Presbyterians	40,618
Other Protestant Dissenters . . .	1908
Catholics	424,717

This would give the relative proportions in the schools, as follows:

Established Church	1 in 19.0
Presbyterians and other Protestant Dissenters	1 in 11.5
Catholics	1 in 1.15
Protestants of all denominations . .	1 in 7.3

But even in these returns, it is evident that the Established Church exhibits her special backwardness to join the National Schools in comparison with the other classes of Protestants; unless, indeed, we are to assume that these last-named classes have increased of late years, in a ratio vastly beyond that of the English Church. In the returns of 1834, the proportion of the members of the Established Church to Protestants of all other denominations, was nearly as 8 to 6; but in these returns from the schools, the proportion is quite different, and even more than reversed, there being only 5 members of the English Church to 9 Presbyterians.

The following Table, however, shows results considerably more satisfactory, and seems to prove that

the opposition of the Established Church is already beginning to relax, although still only permitting a disparaging comparison with the Protestant Dissenters. It is taken from the Head Inspectors' Reports of Model Schools, in the year 1851.

Model Schools.	No. of Children of each Religious Denomination in each School.		
	Established Church.	Presbyterians, and other Dissenters.	Catholics.
Newry . . .	218	268	484
Ballymena . .	30	135	59
Coleraine . .	60	189	67
Baillieborough .	64	44	168
Clonmel . .	63	26	174
Trim . . .	23	0	294
Total . .	458	662	1246

But dismissing from consideration these miserable sectarian views, we must admit that the success of the National School system, viewed as a system of National Education, has been most satisfactory; leaving no doubt, in the mind of liberal and impartial judges, of its ultimate triumph over every form of obstruction that has been raised or may be raised against it. It is believed that the only event that could frustrate such a result,—namely, the overthrow of the very principles of the system by government, in accordance with the wishes of the obstructing minority,—is one which, in the present and prospective condition of the world, may be regarded as next to impossible.

The Board of National Education, as already stated, was founded by Government Order in the year 1831. Although it commenced operations immediately, a good deal of time was necessarily consumed in preliminary arrangements, so that it did not publish its first Report until 1834. The Society was further strengthened by being incorporated by Royal Charter in the year 1845; the Charter granting all the usual powers accorded in similar cases.

The government of the Institution is exclusively vested in a body of Commissioners, who are not to exceed fifteen, but may consist of any less number. As vacancies occur, they are filled up by the Lord-Lieutenant. The present number of Commissioners is fourteen, one of whom, the Right Hon. Alexander Macdonnell, is resident. There are two chief secretaries. The present Staff employed under the Board, in the supervision of the schools, consists of the following officers:

4 Head Inspectors.
1 Agricultural Inspector.
36 District Inspectors.
8 Sub-Inspectors.
1 Agricultural ditto.

The whole of Ireland is divided into 44 districts, each of which is superintended by an Inspector or Sub-Inspector. In their last Report, the Commissioners express their intention to augment the number of both the Head and District Inspectors.

The following Table exhibits at one view, the

progress of the Society from its commencement up to the year 1851.

Years.	No. of Schools in operation.	No. of Children on the Rolls.	Annual Expenditure.
			£ s. d.
1833	789	107,042	
1835	1106	145,521	
1836	1181	153,707	
1837	1300	166,929	
1838	1384	169,548	
1839	1581	192,971	
1840	1978	232,560	
1841	2337	281,849	
1842	2721	319,792	63,146 0 0
1843	2912	355,320	63,283 16 11
1844	3153	395,550	76,205 6 8
1845	3426	432,844	89,501 13 8
1846	3637	456,410	86,152 13 3
1847	3825	402,632	102,318 14 5
1848	4109	507,469	127,777 7 0
1849	4321	480,623	138,246 16 7
1850	4547	511,239	153,473 17 2
1851	4704	520,401	158,564 4 4

The following is a List of the Schools in operation, and their respective attendance, in each of the different provinces, during the half-year ending 30th of September, 1851.

Province.	No. of Schools.	No. of Scholars.
Ulster . . .	1878	151,082
Munster . .	1089	160,345
Leinster . .	1154	137,507
Connaught . .	583	68,563

The following Table shows the distribution of the Schools throughout Ireland, according to

provinces; with the proportion of schools and of scholars to the population of each province; and also the proportional number of scholars in each school in the respective provinces. The numbers of the schools and scholars are taken from the Eighteenth Report of the National Board (1851), and the population from the Census of the same year:

Province.	Proportion of Schools to the Population.	Proportion of Scholars to the Population.	Proportional No. of Scholars in each School.
Ulster . .	1 to 1071	1 to 13	80
Munster . .	1 to 1705	1 to 11	146
Leinster . ,	1 to 1449	1 to 12	118
Connaught .	1 to 1735	1 to 14	117

This Table exhibits a remarkable peculiarity in regard to the province of Ulster, indicating, I presume, the more effective system of instruction pursued in the schools of that province. The peculiarity is this,—that while the proportion of the population under instruction is greater in two of the other provinces and nearly as great in the third, the proportion of schools is much greater in Ulster, and consequently the proportion of scholars in each school much less. It admits of no question that the instruction of pupils by one master or mistress must be greatly more effective, when the number to be instructed is only 80, than when the number is one half or two thirds greater. It is impossible for one teacher to do full justice to 146 pupils, as in the schools of Munster, or even to 117

or 118, as in the schools of Leinster and Connaught. I regret that the mode of the returns given in the Church Education Society's Reports, prevents my being able to indicate the proportional numbers in its schools according to the provinces.

From the data supplied by the Returns of the National Schools, as given above, it would appear that the desire of education among the lower classes of Ireland is quite as great in the Catholic as in the Protestant districts.

I subjoin a Table drawn up on the same principle as the above, in regard to the children in the Sunday Schools of Ireland, from which it will appear that a very different distribution of schools and scholars takes place in the different provinces. I stated above that the total number of scholars in the Sunday Schools of Ireland was on the 1st January 1852, 222,628; and I may here add, as giving the key to the results exhibited in the subjoined Table, that the Sunday Schools, though by no means excluding Catholics, do so practically, in a great measure, from the fact of being scriptural schools, according to the tenets of Protestantism:

Province.	Proportion of Schools to the Population.	Proportion of Scholars to the Population.
Ulster . .	1 to 1028	1 to 13
Leinster . .	1 to 4575	1 to 105
Munster . .	1 to 3550	1 to 151
Connaught .	1 to 4561	1 to 80

In this Table Ulster appears pre-eminent not merely in the number of schools, but in the proportion of her scholars to the general population.

Although the National Board had complete control over the whole of the schools in connection with them, from the beginning, they, at first, required more or less pecuniary support from the locality in which they are respectively situated. The general principle on which the Commissioners proceeded, was that of *assisting* local exertions for the establishment of schools; except in the case of Model Schools, of which they bore the whole expenses. This requirement of local aid has, however, in a great many instances, fallen into abeyance, the whole expense being often now defrayed by the Board. The salaries granted to the Teachers come under the head of gratuities; though, for the most part, these gentlemen receive little else in the form of pay, except what arises from the children's pence.

On the 31st of March, 1852, the number of Teachers of all sorts and of both sexes, in the service of the Board, was 5822; they were divided as follows, according to their religion:

Established Church	360
Presbyterians	760
Other Protestant Dissenters	49
Roman Catholics	4653

No evidence can be more conclusive than this,

that the National System of Education in Ireland, is, at present, essentially one for the members of the Catholic body.

The Commissioners have been progressively augmenting the salaries of their Teachers; but they are yet much too small. The following is the Scale of Salaries as last augmented, in the year 1851:

Classes of Teachers.		Salaries per Annum.	
		Males.	Females.
First Class.	1st Division.	£35	£24
	2d do.	28	20
	3d do.	24	18
Second Class.	1st do.	21	16
	2d do.	19	15
Third Class.	1st do.	17	14
	2d do.	15	13

An important class of Teachers in the schools, are the *Monitors*. At the close of the year 1851, the number of paid Monitors was 341, viz., eight male and four female for each district. Their pay is as follows:—first year, 4*l.*; second year, 5*l.*; third year, 7*l.*; fourth year, 8*l.*

One of the finest features in the Prussian system of education is the elaborate care bestowed on the training of the Masters, or teaching the Teachers. The Irish Commissioners have paid all the attention possible, in their limited sphere, to the same object;

but they have not sufficient pecuniary or educational means to effect all that is desirable. They are, however, gradually extending their provisions in this way. From the commencement of their operations up to the end of the year 1851, they have sent out of their training schools 3118 Teachers. In the year 1851 only, they trained 257 National Teachers, viz. 169 males and 88 females.

It is manifest, from the whole of their Reports, how deeply impressed the Commissioners always have been with the importance of having a staff of well-trained Teachers; and they seem to have done all that was practicable to create such a staff. But the means at their disposal are totally inadequate to raise the standard of intellectual acquirement, among this class of men, to that point which it ought to reach. In the first place, the period given up for their instruction, is greatly too short for the acquisition of the necessary knowledge; and, in the second place, their salaries are quite insufficient to give them that consideration in the eye of the public and their pupils which is essential to their full success as Teachers; or to enable them to attain that position in social life which they ought to hold.

In proportion, however, as we increase the standard of knowledge of the Teachers, we must at the same time augment their income. Most justly does Mr. Kay remark, that "we must provide good *situations* for the teachers, or we shall never obtain

well-educated teachers for the schools;" and I think the same gentleman's estimate of what ought to be the *situation* of such men is not at all too high. "Each teacher (he says) ought to have a certain salary, of at least 50*l.* per annum, provided for him, as well as a house and garden, and the school-fees."[1]

The individual schools have one or more gentlemen of the district connected with them, who, under the name of Patrons or Managers, are, or ought to be, the ordinary supervisors of the schools, and have the power of nominating the Teachers, with the sanction of the Board. In November, 1852, there were, in connection with the Board, in all, 4795 schools; and the following Table gives the number and religion of the lay and clerical managers of 4434 of these schools:

Religion of the Managers.	Number of Managers.		Number of Schools.
	Clerical.	Lay.	
Established Church .	67	229	554
Presbyterians . . .	247	151	670
Protestant Dissenters	4	12	23
Catholics	957	186	3187

It will be observed in this Table, as in others, how inferior a position is held by the Established Church, as to the number of schools under its immediate management; and what indicates still more strikingly the *animus* of the Clergy of the

[1] 'Social Condition of the People.'

Church, is the remarkable disproportion indicated between the number of its lay and clerical managers, as compared with the other Churches. Thus, while in the Catholic Church, the proportion of clerical to lay managers is as 5.1 to 1; and in the Presbyterian Church, as 1.6 to 1; in the English Church it is only as 1 to 3.4.

Agricultural Schools.—Casual reference has been made to these schools in several of the preceding pages, and their high importance pointed out. There are none of the labours of the Commissioners more praiseworthy than those relating to these schools; and none in which they seem to exhibit a more enlightened zeal. They are every year gradually augmenting their operations in this direction. At the close of the year 1851 the kind and number of the Agricultural Schools were as follows:

1. Model Agricultural Schools under the exclusive management of the Board	12
2. Under the management of local Patrons	16
3. Ordinary Agricultural Schools in connection with the Board	38
4. Workhouse Agricultural Schools	16
Total	82

When these schools have been increased fourfold, as they will be erelong, it is not easy to overestimate their importance in improving the knowledge and habits of the young agriculturists of the country. But independently of this, the mere

practice of the art is highly beneficial in itself; "it keeps in vigorous action the physical powers and mental faculties of the children; and by teaching them to labour, gives them habits of useful industry."[1] At the same time, the Commissioners most wisely consider that all such industrial instruction must be kept within due bounds, and be always made subordinate to mental culture. They say: "The agricultural and other industrial instruction which we are endeavouring to promote, is intended by us to be only supplementary to the ordinary branches of school instruction. The latter is regarded as the primary object; and, accordingly, we never make grants to schools exclusively agricultural or industrial."[2]

Two main conclusions are manifestly deducible from the whole of the preceding details: 1st. That the National System of Education in Ireland has succeeded admirably among that portion of the people who are either Catholics or Protestant Dissenters; 2d. That it has comparatively failed among the members of the Established Church. However much to be regretted is this incomplete success, it is very satisfactory to know that the incompleteness attaches to the side of the minority. Had the defalcation occurred among the Catholics, who constitute the great body of the people, the admirable scheme of National Education must

[1] Eighteenth Report, 1851. [2] Ibid.

have been regarded as almost an entire failure. As it is, we can only say that the success, though great, is less than it was expected to be, might have been, or ought to have been. The great practical question now is,—Can the obstacles to the equal instruction of the children belonging to the Established Church in Ireland, be removed by any interference of Government, so as to extend to the whole of the population the great benefits now received by a portion only? In considering such a question, it would evidently be most unfair to the children of the minority to make them continue to suffer on account of the short-sighted prejudices of their superiors. It would be still more unfair to the children of the majority, to make them suffer for the prejudices of another sect. And it would be the unfairest proceeding of all, to ruin the whole of the present admirable system of education, by the vain attempt to conciliate its opponents by altering its essential principles.

It is evident from several passages in the last Report of the Commissioners that they regard the opposition of the English Church as on the decline; and some of the statistics given above seem to corroborate this opinion. It will, therefore, be but right to allow things to proceed as at present, in the hopes that a few more years may bring about a more satisfactory result.

So all-important, however, is Education, that its progress cannot be allowed to be permanently im-

peded by the misjudgment of any sect or party. The children of the land must not be permitted to fall into the ditch, because their leaders are blind. They must be taught, though even at the sacrifice, on the part of Government, of submitting its own juster views to the requirements of prejudice. If the Protestants of Ireland are found to persist in withholding the children of their church from the National Schools, a just and paternal rule must remember the loss and forget the wrong; and build and endow schools for Protestants as well as for Catholics. But the time has not yet come for making this sacrifice.

Although I should be sorry to see any attempt now made to alter the principles which guide the conduct of the Commissioners of the National Schools of Ireland, as to religious instruction, I am decidedly of opinion, that were the Institution to be founded anew, it would be much wiser, as leading to more harmony and to richer educational results, to make the schools exclusively *Secular Schools*, as they have been called, discarding all pretence and all attempts to instruct the children religiously *by the Masters of the Schools*. And I would advocate this plan even on religious grounds alone, if on no other; as I feel assured it would lead to a much more complete religious education of all the children, than is now attained either in the schools of Ireland or England. Under the present system of what is

called religious instruction in the schools, parents and guardians, and the clergy themselves in many cases, are led to rely mainly, if not altogether, on it, and so to neglect all separate religious instruction at home or elsewhere; when the fact unquestionably is, in a large proportion of cases at least, that the religious teaching in the schools is very imperfect, being too often merely technical and verbal, and learnt *by rote* but not *by heart*. If parents capable of instructing their children in religion, knew that it was not taught at school, they would feel that the responsibility of this great work necessarily devolved on themselves, and would surely act accordingly. It will hardly be doubted that, *cæteris paribus*, the instruction so given by the parents to their children, will have a heartiness and warmth in it, which could not fail to leave an impression very different from that of the formal teaching of a hired master. In the cases where parents are incapable of being themselves the instructors—and even where they are so—I think we might reasonably impose on the Clergy of every parish or school-district the office of instructing in religion the children of members of their own flock, and orphans of their own religion; a duty they would, no doubt, like the parents, feel the more imperative from knowing that the entire responsibility of it was left to themselves. A sufficient portion of one day in the week, or an hour each day, might be appropriated to the religious lessons; and in order that this most important duty might be fulfilled with

perfect convenience to all parties, I would have one or more rooms, exclusively devoted to this object, attached to every school-house, and placed in the immediate charge of the clergy.

Where it is not a mere pretence, it is certainly a delusion, that there is any more impiety in teaching reading and writing, and arithmetic, and geography, and history, without any formal admixture of religious lessons,—than it is to teach any art or trade without them. Both kinds of knowledge are, no doubt, essential; but I maintain that here, as in so many other departments of learning, each can be best taught by itself. The division of labour will be found as valuable in this, as in any other department of knowledge.

CHAPTER XV.

IRELAND IN THE PAST, THE PRESENT, AND THE FUTURE.

It will, I doubt not, be expected by all those who have followed me thus far, that after concluding my numerous and manifold observations relating to the individual things of Ireland, I should have something to say, of a more general character, respecting the past and present state of the country and its prospects in the future. Such an expectation, I admit to be both natural and just; as it would be unreasonable to believe that the extensive and prolonged exercise of thought, necessarily implied in the original process of collecting the memorandums, and in the subsequent elaboration of them into their present shape, should not have led the writer to reflect seriously on these important questions, and prepared him, in some measure at least, to hold opinions of a more or less definite character respecting them. Such opinions, and of a very positive kind, I undoubtedly have formed in regard to several of the matters alluded to; and some of these opinions I am now prepared, in all humility, to submit to the

reader's consideration. In doing so, however, I disclaim all pretence to have been able to fathom and gauge, with even approximate accuracy, the actual condition of Ireland in its social and political relations; or to have eliminated from the chaos of the past, the true causes or sources of that condition, whatever it may be; and still less, to have made the discovery of the means and measures on which her future peace and prosperity are to be based. All that I am now prepared to do—all that my humble powers enable me to do—is to conclude my book as I began it, by recording, in the form of detached remarks or memorandums, a few of the conclusions which have forced themselves on my mind, after giving the individual subjects all the impartial consideration I have been able to bestow upon them.

Before writing down the few special observations I purpose making on this subject, I wish to premise two or three of a more general kind, which appear to me to have important bearings on the whole case of Ireland, whether regarded relatively to the evils themselves, to their causes, or to the means of remedying them.

1. The first of these relates to the race, blood, or inherent psychical qualities of the people whose condition is the subject of consideration. It is the opinion of many—I might almost say it is a prevalent opinion in England—that there is something

in the very character of the Irish, as a people, that is more or less incompatible with social progress and national prosperity. Those who think so, regard the great movement of Emigration, now in progress, as chiefly beneficial by removing materials unsusceptible of useful or safe application in the construction of the social edifice; and look forward—many with hope, some with confidence—to the complete or partial extermination of the race from the soil of Ireland, as the only sure means of restoring that country to its just level in the scale of national welfare and happiness.

Now, even admitting that such a fundamental eradication were desirable, its obvious impossibility leaves us still in the same predicament as our predecessors, to apply our reasonings and our remedies, whatever they may be, to the same impugned race. It becomes, therefore, necessary to entertain the question—whether the imputation stated is really true; because, if so, it follows as a corollary, that it matters little what means of amelioration we may propose, in a case confessedly hopeless.

I think, I may venture boldly to affirm, that there never was a falser or more injurious opinion entertained respecting a people, than that just stated in relation to the people of Ireland. It is so monstrously absurd—so directly in contradiction not merely to facts and to experience respecting these very people, but to all that we know of the constitution of man

regarded as an animal,—that it seems not merely unnecessary but humiliating to give it serious consideration. It is not to be denied, that RACE goes for much in our estimates of social and national progress; any more than that the constitution or temperament of individual men, goes for much in modifying their particular career, and determining their *status*. But this is a very different thing from affirming of a whole people, that they are incapable of reaching a given point of elevation in the social scale, which has been attained not merely by all their neighbours, but even by various branches of their own race within the same quarter of the earth.

As containing unanswerable reasons against the entertainment of a notion so absurd in itself and so injurious to the Irish nation, I shall here content myself with the following brief but pregnant statements, derived from the recent publications of two eminent writers:

"In his own country, exposed to the wretched under-lessee system and under-agent system of Ireland; to the discontented spirit of a priesthood, which we have treated as if we desired to render it inimical to our government; to the galling sense of foreign rule, suggested by the presence of English soldiers; and to the irritating thought that his rent goes to aggrandise the splendour of a distant capital, and that the hall of his landlord is deserted, the Irishman becomes discontented, idle, rebellious, and criminal. Send him to Australia, to the States, or to any English colony, where he can make himself, by industry, a proprietor of land, and where he is not shackled by middle-age legislation, and he becomes immediately the most energetic and conservative of colonists. He there acquires faster than any one else; he effects more in a day than any one else; he is more untiring in his perseve-

rance than any one else; and he forces his rulers to write home to England,—as the Governor of South Australia did but a few years ago, —that the Irish are the most enterprising, successful, and orderly of all the colonists of those distant lands."—*Kay's Social Condition of the People*, vol. i, pp. 89.

"Almost alone amongst mankind the Irish cottier is in this condition, that he can scarcely be either better or worse off by any act of his own. If he were industrious or prudent nobody but his landlord would gain; if he is lazy or intemperate, it is at his landlord's expense. A situation more devoid of motives to either labour or self-command, imagination itself cannot conceive. The inducements of free human beings are taken away, and those of a slave not substituted. He has nothing to hope, and nothing to fear, except being dispossessed of his holding, and against this he protects himself by the *ultima ratio* of a defensive civil war. Rockism and Whiteboyism are the determination of a people, who have nothing that can be called theirs but a daily meal of the lowest description of food, not to submit to being deprived of that for other people's convenience.

"Is it not, then, a bitter satire on the mode in which opinions are formed on the most important problems of human nature and life, to find public instructors of the greatest pretension, imputing the backwardness of Irish industry, and the want of energy of the Irish people in improving their condition, to a peculiar indolence and *insouciance* in the Celtic race? Of all vulgar modes of escaping from the consideration of the effect of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent natural differences. What race would not be indolent and insouciant when things are so arranged, that they derive no advantage from forethought or exertion? If such are the arrangements in the midst of which they live and work, what wonder if the listlessness and indifference so engendered are not shaken off the first moment an opportunity offers when exertion would really be of use? It is very natural that a pleasure loving and sensitively organised people like the Irish, should be less addicted to steady routine labour than the English, because life has more excitements for them independent of it; but they are not less fitted for it than their Celtic brethren the French, nor less so than the Tuscans, or the ancient Greeks. An excitable organization is precisely that in which, by adequate inducements, it is easiest to kindle a spirit of animated exertion. It speaks nothing against the capacities of industry in human beings, that they will not exert themselves when they

have no motive."[1]—*Mill's Principles of Political Economy*, vol. i, pp. 390-1.

2. The second preliminary observation I wish to make, has reference to the condition of Ireland relatively to that of other countries, and particularly England. It is customary to speak of the state of the Irish peasantry, as if their condition of wretchedness was quite peculiar, and in no degree shared by other countries; and in studying the means of their improvement, it seems to be tacitly assumed that we need have no other or higher aim than to place them on a level with the peasantry of England. Unquestionably, it would be a considerable improvement on the old cottier-and-potato-system of Ireland, if the labourers of that country were placed on the footing of the agricultural labourers of England; but it would be to employ a false and most unjust standard of amelioration, if we were to consider the actual state and condition of the English labourer, as all that need be sought to be attained in planning the elevation of the lower classes of Ireland. The truth undoubtedly is, that though not quite so low in the scale as the potato-fed, hovel-lodged, and half-clad cottier of Ireland, the English agricultural labourer is far below the position, as to physical

[1] In corroboration of the above statements, I add the following testimony of one of the most experienced and most distinguished generals in the British service; it is extracted from a note recently written, and now lying before me:

"My own opinion is that the Irish are a more steady people than the English; and I believe that a larger proportion of the non-commissioned officers of the British army are Irish than English."

comforts and intellectual cultivation, which he ought to occupy in this country of overflowing riches, and in this age of advanced civilisation.

It forms no part of my present business to investigate the causes of the depressed state of the English peasantry, or to suggest any means for its improvement; but knowing the existence of this state as a notorious matter of fact, and deeply feeling the necessity of a change, I should regard it as a species of deceit and treachery towards the labouring class of Ireland, if any set of men, or any government, undertaking the task of their improvement, should consider that they had no higher task to fulfil than to bring them up to the level of the same class in England at the present time. Such an elevation may be a very proper, and even a necessary step in the progress towards a better state, but it can never be regarded as the ultimate object at which the social reformer should aim.

3. My third and last general observation relates to the mode in which the relief or cure of the evils of Ireland—supposing their existence ascertained—should be attempted. And I have to crave the reader's indulgence for putting it in the form of a professional illustration, as naturally suggested to the mind of a physician, by the (to him) household words "relief and cure." I hope the illustration, though medical, will be found to be perfectly intelligible.

In the treatment of chronic diseases, or diseases of long-standing, in the body natural, there are two very different modes followed by physicians; one of which may be called natural or rational, the other empirical. The physician who conforms to the first of the two systems, endeavours, before prescribing for his patient, to ascertain not merely the nature, complexion, and extent of the whole of the disordered states actually present, but to trace them back to their origin, striving to make out the especial circumstances under which they originated, their primary causes, progress, duration, &c. &c. Having done so, he seeks, in the first place, (unless there should be some very urgent morbid condition requiring immediate temporary relief by artificial means,) to institute such a system of GENERAL MANAGEMENT as shall, as far as practicable, embrace the whole of the disordered conditions and their causes, and so endeavour to make nature herself unwind, in her own way, the many-plied thread of disorder which had been so gradually and so long growing up into the bulk of formal disease.

The sole system of management capable of producing such a result, is that which physicians term REGIMEN, comprehending within its range the habits and mode of life of the individual, and all the controllable influences that act on the body and mind. The more prominent points of this natural method of cure may be stated to have reference to the regulation of the diet in all its forms; the regu-

lation of the exercise of the body and mind; change of injurious habits of all kinds, bodily and mental; change of scene; the removal and substitution of moral influences; the open air; change of air; bathing in all its forms; friction, shampooing, gymnastics, &c. &c. Along with the particular form of regimen suited to the individual case, medicines, or medicaments, technically so called, are prescribed as *auxiliaries*, to fulfil any special indication which they are capable of fulfilling, and which the regiminal treatment may be insufficient to meet.

In the second or empirical method of treating chronic diseases, the physician reverses the above method; placing all, or nearly all, his trust in medicaments, and regarding regiminal treatment as merely of occasional and subordinate use, imagining that he possesses, in the innumerable articles of the *materia medica*, instruments qualified to combat successfully each individual disorder that is of a curable kind; and he acts accordingly. If, as often happens, the morbid affections are, thereby, after a time, removed, the empirical or medicamentous practitioner is in the habit of believing that the greater part of the result is attributable to his artificial remedies, and little or none of it to the ordinary operation of nature and time. Occasionally, however, this artificial mode of practice is positively injurious, directly or indirectly, by interfering with the natural processes of cure;

and its best results are apt to be only palliative and temporary, the system being left with the same morbid tendencies as before, almost certainly to be fostered into the same or similar diseases by the same or similar causes.

The result in the case of the rational or regiminal system of treatment is very different; the cure, when it takes place, being often of a permanent kind, because it is mainly the work of nature herself, and because the very tendencies to disease are either removed in the process of cure, or are checked by the patient's having become acquainted with the causes of his malady, and thus placed in a position to prevent its recurrence.

Now, in regarding the generally depressed, disturbed, and disordered state of Ireland, in the light of a social or national malady to be relieved or cured, I earnestly and confidently submit that (speaking analogically) it is on the principles of the NATURAL, RATIONAL, OR REGIMINAL SYSTEM OF CURE alone, that any attempt likely to lead to satisfactory results can be founded. It is only by looking carefully at all the individual disorders that together constitute her disease,—by tracing them to their respective sources, and following their progress to their present state of development, that anything like a just knowledge of the nature of the evils to be removed can be obtained; and it is only by employing some comprehensive system of treatment,

—a system comprising many individual modes, applicable respectively to the many individual disorders constituting the great general disease,—that they can be relieved or cured.

The short-sighted empirical politician may select some individual evil, and magnifying it, in his imagination, into the whole disease, may apply his nostrum accordingly, and look with confidence for a speedy cure. And a cure he may possibly obtain—at least a temporary one—of the particular disorder attacked; but it will soon be found that even although the particular disorder should *not* return, the patient's state is very little improved, the great constitutional malady still existing as before.

I shall now proceed to notice in order, but briefly, some of those points in the past and present state of Ireland, which have most attracted the attention of those who have sought to solve the mystery of her misfortunes. As already stated, I profess to institute no profound investigations into causes, nor to propound any grand system of relief for these misfortunes. My observations are avowedly partial and fragmentary, and have no higher aim than to take their humble place among the mass of materials already collected on the same subject, all of which, it is to be hoped, will ere long obtain the attention of some statesman worthy of the name, and whose proud destiny it may be to mould them into a form of perpetual good for Ireland.

1. Not many years since, one of the most obvious of the evils of Ireland was certainly OVER-POPULATION; the mouths being too many for the food produced, the hands too numerous and too strong for the work to be done. This evil may be now said to exist no longer; the people having, of late years, been so thinned, by famine and disease, and yet more by emigration, that the population may now be regarded as neither beyond the amount of the demand for labour nor of the supply of food; or, at least, is not beyond the amount of labour that ought to be required for the due cultivation of the soil; or beyond the amount of food that the land is capable of producing, if duly cultivated. It is indeed true that, as yet, the demand for labour is insufficient to create occupation for all the hands ready to accept it; and that the remuneration for labour, when obtained, is much below its real value. I mean merely to assert that there is now no absolute over-population in the country, to be regarded, as formerly, as a direct evil requiring remedy. On the contrary, it is to be feared that, if the present rage for emigration should continue a few years longer, the old evil of superfluity will be exchanged for the new evil of deficiency.

It is to be hoped, however, that the ameliorations now in progress, as regards the increase both of culture and capital, may, before long, by regulating the demand and supply, greatly improve the condition of the labourer in all its aspects, if they do

not entirely remove all the evils under which he has so long laboured. Such amelioration I regard as the sole means capable of keeping emigration within salutary and safe limits; and if it is not speedily effected, it will be found to come after the evil is consummated.

11. Coincident with the evil of over-population, and, indeed, the main cause of it, was the COTTIER SYSTEM and cottier modes of life, so universally prevalent in Ireland until these recent years. Assuredly, no greater evil could befall a country than the establishment of such a system; and however lamentable may have been the influences and the means whereby it has been broken up in Ireland, every well-wisher of that country must rejoice at its downfall. Through this system and its accompaniment,—the grand element of its vitality, potato-food,—the people were debased to nearly the condition of savage life. Secure of the means to maintain life and health by a minimum amount of labour, and in the absence of all stimulus to make them seek to rise above the low level in which they were born, they seemed almost to forget that man was a progressive animal, or had any nobler functions to fulfil, than to preserve individual life and to perpetuate the race.

Under such circumstances, of course, the humanising influences of superior civilisation were but little known or regarded; and though the genial

and docile nature of the race, and the rigid supervision of their spiritual superiors, might keep them strictly within the pale of religion and morality, their whole *status*, physical and intellectual, came too near that of the mere animal to be regarded with other feelings than those of pity and fearful apprehension by all who had the happiness to partake of the blessings belonging to the higher stages of human life.

As already stated, this form of Irish life, with its accompanying miseries, has been fairly broken in upon, and may be regarded as in the process of being gradually extinguished. This extinction, every one will admit to be essential to the progress of the lower classes of Ireland, towards a better position; but it would be a great error to believe that the extinction, of itself, would achieve this position. All that has been hitherto effected is to render such possible; much, very much, remains to be done before it can be secured. . . . . .

It may suffice, for the present, to convert the cottier and his sons into day-labourers, like the great mass of the English peasantry; and if they can thus obtain a sufficiency of occupation, and a reasonable remuneration for it, their condition will, undoubtedly, be very superior to their former one; and no material change in their relations need, perhaps, be contemplated for some considerable time. But the status of the agricultural labourer, on the best English model now presented to us, is

clearly one which cannot, in the nature of things, be of a permanent kind; which ought not to be so if it were possible so to make it. It would, therefore, be a very short-sighted and imperfect policy that should regard the existing condition of the peasantry in this country, as the final stage of advancement for the rural population of Ireland.

Until measures shall be devised not merely to ensure "a fair day's wages for a fair day's work," for all the willing and capable labourers in the land, but to render it possible for them, or for some of them at least, to rise above their servile condition, through superior industry and good conduct, never shall we see that measure of content, comfort, and happiness among our peasantry which they may fairly claim from the justice of governments, as their inalienable right, until forfeited by their own acts.

I am well aware that a labouring class must exist in all countries occupied by civilised men; and I am disposed to believe, not only that there is nothing incompatible with happiness in the conditions necessarily imposed on such a class, but that its members, when possessing legitimate privileges, are fully as happy, if not happier, than the classes above them. But I consider as one of these legitimate privileges, the *possibility* of the individuals constituting the class, rising to a higher level, or at least to a more desired station, than that which they occupy as day-labourers. Such a rise is, in the present state of things in England or Ireland, lite-

rally impossible,—at least in the line of the man's own occupation. Once an agricultural labourer, always an agricultural labourer, seems to be the decree of the gloomy fate ruling the destiny of these men, and ever sounding in their ears and hearts the paralysing accents of despair.

I will dwell no longer on this painful and fruitful theme, but merely to state that all the boon sought for the labourer, in addition to his fairly-earned wages, is simply the adoption in our islands of some of the arrangements existing in many continental states, whereby a possibility is opened up to the agricultural labourer to become the proprietor of a small portion of that soil he is accustomed to till, or at least to become its temporary master through the payment of a reasonable rental. I am by no means recommending that general subdivision of the land which obtains in some countries, being averse to the existence neither of large territorial properties, nor of large farms: all that I desiderate, as being essential to the content and happiness of our peasantry, is the existence throughout the country of a certain proportion of these small properties and these small farms, sufficiently numerous to make the hope reasonable in the breast of any labourer, that by superior industry and economy and self-restraint, he may, one day or other, become the permanent or temporary lord of one of these humble domains.

Although the slightest reflection on the subject must convince any man of the beneficial influences

that must flow from the simple arrangement referred to, it may be as well to have the conviction strengthened by the experience of countries where the system of small farms and peasant proprietors prevails. For this purpose I earnestly recommend the perusal of a book more than once quoted in these pages—Mr. Kay's 'Social Condition of the People in England and Europe'—in which will be found such a mass of authentic facts, all bearing on the subject, and all concurring in the support of the views advocated above, as must, I think, convince the most sceptical. My space will only allow me to quote one small passage from the hundred of the same kind with which the work overflows :—

"To illustrate still more clearly the great subdivision of landed property in Prussia, Dr. Shubert, in his excellent work on the 'Statistics of the Kingdom of Prussia,' informs us, that there are in Prussia 257,347 estates, each of which is between 240 acres and 50 acres in size; 314,533 estates, each of which is less than 50 acres in size; and 668,400 persons (without reckoning the owners of the abovementioned estates), some of whom have each of them a small house of their own, whilst the remainder are labourers for others, and do not possess a house or any land of their own, but are allowed by their masters a field for the support of one or two cows.

"Owing also to the impossibility of tying up the land by settlements, mortgages, long leases, or wills, and to the great simplicity and cheapness of the mode of conveying an estate from a seller to a purchaser, a great many estates of all sizes, and situated in all parts of these countries, are constantly changing hands, or being offered for sale in the markets.

"From these causes, people of all classes are able to become proprietors. Shopkeepers and labourers of the towns purchase gardens outside the towns, where they and their families work in the fine evenings, in raising vegetables and fruit for the use of their households; shopkeepers, who have laid by a little competence, purchase farms, to which they and their families retire from the toil and disquiet of a town life; farmers purchase the farms they used formerly to rent of great landowners; while most of the peasants of these countries have purchased and live upon farms of their own, or are now economising, and laying by all that they can possibly spare from their earnings, in order therewith as soon as possible to purchase a farm or a garden.

"It is this fact which, more than any other, distinguishes the social state of these countries from that of Great Britain and Ireland. The position of the peasant in the first-mentioned countries admits of hope, of enthusiasm, and of progress, for he knows that if he is economical and prudent, he may make himself a proprietor, and may climb the social ladder.

The position of the peasant in the last-mentioned countries is one of hopelessness, discontent, and stagnation; for what motive has he to induce self-denial, energy, and prudence; and what chance has he of improving his position in the world?

"It is possible for the poorest young man in Germany, Switzerland, the Tyrol, Belgium, Holland, France, Denmark, Sweden, and Norway, to purchase a garden or a farm, if he is intelligent, prudent, and self-denying. It is a safer and more agreeable investment than that of a little shop, which is the only one open to a poor peasant in England. It seems to be inherent in man's nature to wish to possess land; and it is certain that there is no other inducement, which has half its force, in leading the poor man to give up present gratification for its sake. Few men will defer their marriage, or deny themselves the excitement of the tavern, or of the gambling-table, for the sake of becoming a shopman; but millions of peasants are at this moment on the continent of Europe putting off their marriages, abstaining from the use of spirits and from immoral gratifications, working double hours, striving with double diligence to please their employers, refraining from the strife of politics, and availing themselves of every opportunity of saving money, in the hope of purchasing a garden or a farm."—(Vol. i, pp. 57—59.)

III. ABSENTEEISM, as it is technically called, or

the abandonment of their estates as places of residence by the great Irish proprietors, has been one of the sources of evil to Ireland most dwelt on by those who have had to study the condition of that unhappy country. Unquestionably,

> Hâc fonte derivata clades
> In patriam populumque fluxit;

but still it cannot be regarded as one of the very first magnitude; and, whatever may have been its amount, it is certainly one greatly on the decrease. The Irish nobility and gentry have of late years spent more time on their paternal estates; and the fashion of the day, if we speak of no higher motives, has fortunately taken the side of residence. Not to mention the greater interest awakened in the minds of the proprietors for the condition of their people by recent events, the greatly increased facilities of transport to and from the country, the encomiums of tourists on the beauties of Ireland, &c., have all had a tendency to bring about a state of things more favorable to the rural population of Ireland. It is to be expected also that the recent change of property, made through the agency of the Encumbered Estates' Court, will have considerable effect in augmenting the number of resident proprietors; the absenteeism of many of the late owners being occasioned by their absolute inability to maintain the state supposed to be implied by the nominal possession of great property.

The change, therefore, as far as it goes, is de-

cidedly on the side of improvement; and there seems every reason to believe, that it is far from having as yet reached the height which it is destined to attain. The apprehension of personal danger from the discontented peasantry is being gradually dismissed from many minds which formerly entertained it; as the true character of the Irish people becomes better known, and as the causes which formerly led to such outrages are gradually decreasing. It is not easy to estimate too highly the value of the influence derived from a good and public-spirited resident landlord to his tenantry, and to all the labouring classes in his district; and no one who knows Ireland will doubt that the decrease of Absenteeism, or, in other words, the more extended and more continuous residence of her nobility and gentry, must be classed as among the material sources of the future prosperity of Ireland.

IV. Analogous in its effects to the Absenteeism of the lords of the soil, but of still more extensive influence for evil, is the absence, throughout the rural districts of Ireland, or comparative WANT OF RESIDENTS OF THE CLASS OF SMALL GENTRY, or well-to-do persons of the middle-class of society. In more than one place in these volumes I have referred to the sad loss sustained by the lowest classes from the want among them of this most important link in the social chain. It is, I believe,

mainly owing to the wide-spread presence of this middle-class in England, in the vicinity of her towns, in her villages and hamlets, and along the tract of her highways, that the labouring classes of this country owe much of the comfort they still possess, in spite of their scanty earnings and their hopelessness to rise above the low level of their condition. From this source they derive, for themselves and children, aid and support of every kind, in health and sickness; and what is almost of equal value, a pattern and example of improved modes of living, calculated to prevent them from sinking into that utter disregard of the decencies and proprieties of life, which we know to have bent the cottier peasantry of Ireland almost to the rudeness of savage life.

As the principal and most important members of this great intermediate class in England, I formerly named the Parochial Clergy, who, regarded simply as a body of resident gentry scattered throughout the whole breadth of the land, and without reference to their sacred calling, must be admitted to be, and always to have been, perennial beacons of light, and perennial fountains of good to the humbler classes amid whom they live. On the occasion referred to, I stated it be one of the chief misfortunes of the Irish people, that they were in a great measure deprived of this fruitful source of benefit, owing to the poverty of the Irish clergy, and the necessary limitation of the influence of the ministers of

the Established Church. It is to be hoped, however, that among the means of amelioration yet in store for Ireland, the planting of this middle class—both lay and clerical—throughout all her rural districts, may be confidently looked to as one.

In a subsequent page I may have to reconsider this question in regard to the clergy; but I would here beg to call the attention of the political economist and statesman, to consider how a lay population of the kind indicated might be planted in the land. I can only suggest the relaxation of those antiquated laws and precedents which have always made it so difficult for men of moderate or small fortunes to obtain possession of limited portions of land in these islands; and express a hope that through the medium of the continued operation of the Encumbered Estates' Court, some means might be eventually secured for accomplishing so desirable an end. Peace and content, and full security to life and property, being once established in Ireland, surely there are thousands to be found among her townsmen, who would delight to exchange the musty lanes and narrow streets where they had realised an independency, for the green valleys and charming hill-sides of the country, if they could find there properties of a size and price suited to their limited means. And when the vast importance of such changes, both to the individuals making them and to the district into which they would be made, is considered, it is not too much to look forward to the excogitation of

measures by some philanthropic statesman, to render them as practicable as they are desirable.

v. One of the longest-standing grievances of Ireland, and not the least in degree, is that which, for shortness, may be named OFFICIAL PARTIALITY, or POLITICAL FAVORITISM. The essence of this grievance consists in the nomination of persons to offices of trust, and to public situations generally, both low and high, not according to their general qualifications or claims or special fitness, but on political or religious grounds. It will be admitted that, in former times, the patronage of the Government, and still more that of Government officials, was frequently regulated on such principles, from the office of Lord-Lieutenant downwards. Of late years, however, and especially since the advent to power of the liberal party of statesmen, after the conclusion of the war, this evil has been greatly abated; and it may be now almost looked upon as in the process of gradual extinction. That the evil is, however, still in existence, though in a very mitigated form, must be admitted by every impartial visitor of Ireland; such existence being here and there manifested by the discontent and ill-blood which may be expected to flow from such a source. Among the instances of this official partiality complained of by the Catholics, may be mentioned the undue preference given to Protestantism and Orangeism in the nomination of magistrates; the

disproportion of Protestants holding the numerous small offices under government, &c. &c. Unquestionably, very unreasonable opinions on this head are held by many Catholics as well as Protestants; and, in the sharp rivalry, not to say the hostility, that exists between the two parties, it would be wise for the Government to take counsel, in such matters, from neither. This is a mode of proceeding more and more followed, I think, every day; and its yet greater development and final establishment, on the basis of real justice, without respect to extraneous considerations, may, in my opinion, be fairly set down as among the sources of good that are to be reckoned on as part of the future destiny of Ireland. Of course, no one who knows human nature, or has read history, will believe that the time will ever arrive when there shall be *no* favoritism or *no* partiality in such things. Such *Saturnia regna* only exist in the dreamland of the visionary who has not mingled in the world's affairs. It will, however, be much—and this, I think, may be reasonably anticipated—that the system of jobbing and partisanship shall, as a general rule, be superseded by the opposite system of regard for just claims and efficient administration.

VI. Of the numerous causes on the tongues of all men, adduced to account for the long-depressed state of Ireland, none has been more generally received, or believed to be of more importance, than what is

technically called WANT OF CAPITAL. This is, no doubt, a just representation of the facts; and no one will deny that an increase of the capital of the country must go hand in hand with the growth of its economical improvement. Indeed, the two things are rather identical than one the cause of the other. Were it possible to throw money into Ireland in mass and indiscriminately, as if it were a sovereign nostrum for the cure of all her ills, to do so would only be a little wiser than to throw it into Lough Neagh, to keep company with the submerged Towers: it could effect no permanent good for Ireland. But if capital could be gradually, and as it were imperceptibly, insinuated into the whole body and constitution of the country, through the medium of the hundred channels which seem to be naturally prepared for its reception, and in such manner as to be blended and assimilated with the more essential interests of the people, then, indeed, would the supply be found to be a potent remedy in the true meaning of the word. How this is to be effected I leave to the consideration of those whose economical and commercial knowledge fit them for judges in such a case. I can only hint at one or two of the more obvious modes which strike the ordinary observer.

1. The Encumbered Estates' Court is clearly one of these inlets, and must be effective to a certain extent. The new possessors of the estates must have the means of *paying their way,* at least, a thing

which, in itself, would be a considerable advance on the old rule; and it can scarcely be doubted that they will go far beyond this, and invest much additional capital in the improvement of their property. In improving their property they must, of necessity, improve the condition of those who are locally connected with it, whether tenants, tradesmen, or labourers. And if along with their money, they bring also the still more precious capital of permanent residence and paternal rule, such as becomes the lords of the people, the results will be proportionally great.

2. As portions of the same mode of benefiting Ireland by the introduction of capital, the great changes in the agricultural relations of the country, which have taken place of late years, and are still in progress, deserve attention. The great inroads made on the old cottier system by the consolidation of farms, presuppose a great investment of capital in the farms so consolidated. If this investment comes from the landlord, it may be regarded as so much gained to Ireland, as, if not so invested, it would have been probably spent beyond her bounds. If it comes from the tenants, it will be no less a positive gain to the country, as the great majority of the renters of the large farms recently created, are expected to come from abroad, that is, from England or Scotland. The mere occupation of any farm of large extent, involves the necessity of a considerable outlay of capital; and

this, whatever be its amount, must be added to the general stock, whether the undertaking requiring it proves successful or not. If the nature of the farms or the predilections of the farmers, determine the agricultural operations into the line of stock in place of grain, the immediate outlay will probably be still greater, and a proportionate addition be consequently made to the general capital.

3. Another most obvious mode of introducing capital into Ireland, and one which every successive year renders more likely of adoption, is the establishment of manufactures of different kinds to give occupation to her people. It cannot fail to strike every traveller in Ireland with surprise, when he sees the great amount of unemployed labour waiting to be purchased at the cheapest rate,—the vast extent of unclaimed motive power lying waste in the countless rivers that intersect the land,—and the boundless facility of communication with other countries, supplied by the magnificent harbours that indent her shores on every side;—that the country, with the exception of Ulster, is almost destitute of manufacturing establishments of any sort. The imperfect supply of coal in the country itself, is, no doubt, a drawback to the formation of such establishments; but considering the present facilities of transport from England, this defect can never suffice to counterbalance the great advantages pointed out, and to which others of almost equal force might be added.

It is, I believe, the ill name that Ireland has unfortunately acquired for turbulence and disregard of life and property, that has, to a considerable extent, delayed the more general establishment of manufactures on her soil. And it is now to be hoped, that the removal of this evil fame,—already effected, or in the process of being so,—will no longer prevent capitalists from turning their attention to Ireland, as an eligible field for their operations. They may rest assured, that nowhere will they find more ready and willing hands, or less interference with any of their proceedings.

VII. With want of capital, as one of the great primary sources of evil to Ireland, I have heard generally coupled another want of yet more vital import, the WANT OF ENTERPRISE in her people. Of the existence of this want, both in the past and present time, there need be no doubt: it meets the eye and the ear of the traveller in most parts of the island. It is, however, quite a separate question, whether the want so acknowledged belongs to the genius of the people, or whether it is an adventitious blemish derived from the circumstances amid which they have been so long placed, and from their imperfect appreciation of their own interest. No one will deny that the Irish, as a people, are generally disposed to have a close regard to what they consider as their own interests, (except, indeed, when the excitement of passion or enthusiasm may cast a

temporary mist before their eyes,) and that they are not likely to act in a way which they consider as opposed to this. The small farmer who has by industry and economy realized a sum of money, will not lay this by in his chest, or place it in the bank, if he believed that it would be equally safe and more productive if expended on his farm : it is his ignorance, not his nature, that makes him prefer the former course. A better education, a more extensive knowledge of business, would make him take the latter. I will not, therefore, admit among the essential sources of evil to Ireland the alleged want of enterprise of her people. They are enterprising enough when they see the way clear before them : they will be as enterprising as other men when they have been freed from the circumstances which have been long moulding them into forms not essential to their nature. In support of the accuracy of these statements, I might say, in demonstration of their truth, I refer back to the testimony of Mr. Mill and Mr. Kay, quoted in pp. 366-8, and in pp. 379-81.

VIII. Among the evils of Ireland, and indeed of almost all other countries as well as Ireland, must be reckoned THE WANT OF SUFFICIENT EDUCATION among the great mass of the people. Great and praiseworthy as are the efforts that have been made by the government to lessen this evil, by the institution of the National and Workhouse schools, as well as by private individuals and societies more

particularly in connection with religious instruction, no one will deny that the results are as yet far below the point which the good of society requires them to reach. It is consolatory however to reflect, that it is in the very nature of the educational efforts now making, to increase with time; and, as it cannot be imagined that the Government will interfere to check the progress of their results, we are justified in looking forward to a greatly improved education as among the ameliorating means available for Ireland.

I have purposely included the workhouse schools with the others, and in speaking of them here desire to comprehend the whole of the training received in them, whether of a literary and industrial, or domestic kind. It can hardly be imagined that the cultivation of the intellect from all these sources, and the examples set before the pupils, of personal propriety in every shape, should fail to communicate to the present youth of Ireland desires and tastes of a kind superior to those of their parents, and so influence for good the feelings and habits of the future men and women of the land—that is, of themselves. It would be an immense step gained in social progress, if we could implant feelings and ideas in the youthful mind that would recoil, in adult life, from the squalor of the unfurnished hovel and a diet shared with beasts; and surely it is not too much to expect that teachings and examples of the kind referred to, continued through many years, should produce such a result.

Here, then, we foresee one other source of improvement for the Ireland of the coming time.

IX. A very old Irish grievance, but one which has only, in recent times, assumed a conspicuous prominence, is that which is now known by the name of TENANT RIGHT. This grievance has been noticed in many of the preceding pages, and its nature pointed out, and the remedies proposed for it given in the words of the aggrieved themselves. The grievance is certainly real and great, and the agitation for it need not be expected to cease until relief is found. As more than one proposition to this effect, in the shape of an Act of Parliament, has already been introduced into the Legislature, we may safely conclude that an abatement of the evil will take place ere long, to a certain extent at least, if not to the full extent demanded by the complainants. That the relief thus to be obtained, however, must be considerable, need not be questioned, as no impartial observer can deny the reality of the wrong sought to be redressed, or the practicability of redressing it partially, at least, if the subject is taken up in sincerity and earnestness. It may, indeed, be almost impracticable to make up to the present tenants the full amount of their losses from this cause in the time that is past: something, however, will be done even in this respect; while, in regard to the future, measures positively preventive of a recurrence of the evil may be devised and established with little

difficulty. We may, then, fairly reckon on the granting of some form of Tenant Right as certain; and although this form may fall short of general expectation, or even of justice, it cannot fail to be, *pro tanto*, a means of bettering the condition of the tenant farmers, and must consequently be added to the stock of ameliorative means already in progress for the future benefit of Ireland.

x. I have reserved for the last head of my inquiry, one of the gravest of the evils of Ireland, and for which there appears in the prospects of the future no healing balm of speedy efficacy: I refer to THE RELATIONS OF THE ENGLISH AND THE CATHOLIC CHURCHES to the people and to one another. Although repudiating throughout this whole inquiry the charlatanic idea that the multiplex malady of Ireland could be cured by any one remedy or nostrum, and denying that the suppression or removal of any one of its symptoms, however prominent or severe, could be regarded as anything more than a partial and temporary relief, I am bound to admit that the disturbing influence of the individual evils may vary immensely;—that while the persistence or cure of one may be but a matter of trifling import, the persistence or cure of another may be a thing of the most vital consequence.

The matter now to be considered,—the existing state of the two Churches,—is an evil of this latter kind; its persistence being capable of depriving all

other ameliorations of more than half their value, and its removal allowing them all to operate freely, according to their intrinsic powers. In this respect, then, this question of the Churches, though not in itself the essence of Ireland's peace and prosperity, becomes the hinge on which they turn; its settlement will allow all other questions to be settled; its non-settlement involves the non-settlement of all other questions.

This evil of the Churches, or THE RELIGIOUS GRIEVANCE, as it may be more briefly named, consists mainly in this, that in a country essentially Catholic,[1] there is established by law a Protestant Church, which is the exclusive recipient of the ecclesiastical revenues dedicated by the state for the payment of the ministers of religion, the grievance being immensely aggravated by the consideration, that the ministers of the new or state church were forced, as it were by conquest, into the places of the ministers of the old church, obtaining all their revenues, yet leaving all, or nearly all, the work to be done by the dispossessed and degraded clergy of the ancient church.

I am not very solicitous whether this be considered a strictly accurate or logical definition of the grievance or not; it is quite sufficient for my purpose if it indicate the general facts known to

[1] I may as well state here that in most of my subsequent remarks, I refer to the three Catholic provinces only, and exclude Ulster, which may fairly be considered as much Protestant as Catholic.

all :—that the Catholic Church was the original Church of Ireland; that it still continues to be the Church of nineteen twentieths of the people in the three Catholic provinces; that the church revenues originally belonging to the Catholic clergy have been entirely taken from them, and bestowed upon their Protestant brethren; that the Protestant clergy are consequently rich, or comparatively rich, while the Catholic clergy are extremely poor; that the former have fine houses and fine churches built and supported by the state, while the Catholic priests have neither; that the doctrines of the Protestant church are considered by the Catholics to be, in a great measure, false, while they entertain the most profound conviction of the truth of their own; and that, consequently, they (the Catholics) entertain a strong religious horror of Protestantism, and the most intense love of, and devotion to, their own faith.

Now, any one who considers these facts simply in their relation to human beings generally, must inevitably come to the conclusion, independently of all experience of the particular case, that the existence of content, and satisfaction, and peace in the minds of the clergy of the old church, if not an actual impossibility, is an event which no reasonable mind has a right to expect, much less to calculate on. Its existence would, indeed, be miraculous, except under the supposition of the eradication of all human passion and feeling from

the heart. Such a miracle not having been worked, the fact undoubtedly is, that the feelings which reason and all experience would lead us to predicate as existing in the minds of the Catholic clergy of Ireland, do exist there. They look with a discontented eye on their own state, and on the state of the clergy of the Protestant church; they feel that their own church and its pastors have been, and continue to be, most unjustly dealt with; and all who know them must be aware that the sentiment most deeply engraven on their hearts, next to their love and obedience to their church, is the desire to see the wrongs of their faith vindicated, and their own rights restored.

In making this representation of the sentiments of the Roman Catholic clergy of Ireland, it is but fair to add, that these sentiments are very far from being ostentatiously entertained. On the contrary, although the idea is a fixed one, it is *alta mente repostum*, never unnecessarily brought to light, never paraded before the common eye. In the present apparent hopelessness of redress, the watchword that at once regulates and restrains is "*Bide your time;*" the conviction that, some day or other, this redress will come, being as profound, as vivid, and as universal, as is the sense of the wrong. It is only when such excitement is applied as flows from a contested election, or some other public proceeding involving considerations of Church and State, that the hidden fire leaves the heart for the lips and hand.

Under such circumstances, and with such disturbing feelings in the minds of all, it is really most surprising that the habitual conduct of the priests should (with a few extraordinary exceptions) present, what it is universally admitted to present—a very pattern of patience and industry in their sacred vocation, and a devotedness to its duties which cannot be excelled. They seem to act as if the hope of their restoration to dignity and power, was solely founded on their confidence in God's justice and not in any secular acts of themselves or other men.

In these feelings of dissatisfaction, from the consciousness of wrong, as well as in the desire for redress and reparation, all the more instructed lay-Catholics of Ireland participate; and being less restrained by a sense of duty in another direction, they are much less scrupulous in avowing their sentiments, or in endeavouring to give them vitality in more immediate action. The expression of them, accordingly, never fails to break out when a reasonable opportunity presents itself for their display.

Among the lower or labouring classes of the people, the same feelings exist, but in a very subdued degree; being only a little more vivid or warm, than are those which linger among the legendary visions of Ireland's ancient glory, and of its destruction by the Saxon; or which float around their day dreams of reconquest and vengeance.

The humble men of Ireland are too much engrossed with the present objects of sense, too much

distressed with the hardships of their own lot, and too deeply interested in procuring the bare necessaries of daily life, to have much thought to give to matters that do not concern them immediately. But the very condition which so painfully absorbs their habitual attention, must be allowed to afford the best materials for the propagation and corroboration of discontent with things of more general import, should they ever be submitted to them by their superiors. They must therefore be looked on as constituting a very important element, potentially at least, in the general mass of discontent existing in Ireland on account of the grievance now under consideration.

Now, what prospects have we in the future, of the removal of this, the most vital of all the ills of Ireland—the Religious Grievance? I own I can see none, that is to say, none that is likely to arise naturally, as it were, or in the ordinary progress of events; as we have shown to be probable at least, if not certain, in the case of most of the other evils of Ireland.

If, indeed, the desires and hopes of amiable but visionary enthusiasts, could be accepted by reasonable minds as grounds for safe calculation, then might we believe that the progress of Protestantism in Ireland would ere long solve the riddle, and annihilate the difficulty, by leaving the whole population of that country of one faith, in which case, what is now felt to be a grievance and a wrong, would

become the source of consolation and blessing, and be universally recognised as just and right. But, alas, this consideration can have no place in the minds of those who have any pretensions to be fair judges in a case like this; it is truly "such stuff as dreams are made of," and deserves no graver reception at the hands of philosophers or philosophic statesmen.

One of this latter class, the late Sir Robert Peel, in claiming the sanction of the House of Commons to his noble measure for improving the education of the Catholic Clergy in Ireland, told the members of that branch of the Legislature, so late as the year 1845, that, think what they might, do what they would, the Catholic religion *would continue to be the religion of millions in Ireland.*[1]

Sir Robert did not attempt to state the period of this continuance; but I cannot doubt that, if he had been considering the question under the present point of view, he would have been ready to admit that it would be madness to postpone any intended amelioration of the condition of the people, on the faith of such a contingency as their conversion to Protestantism.

I hold the converse view of the case, entertained

[1] "We believe that it is perfectly compatible to hold steadfast the profession of our faith without wavering, and, at the same time, to improve the education and to elevate the character of those who—do what you will—pass this measure or refuse it—will continue to be the spiritual guides and religious instructors of millions of your fellow-countrymen."—*Debate of April* 3, 1845.

by other enthusiasts equally amiable and visionary, namely, that the Catholic faith will, at no very distant day, become the exclusive religion of Ireland, to be worthy of no graver regard; and therefore I am compelled to consider the difficulty as one that admits of no natural or spontaneous solution, but that, if dealt with at all, it must be dealt with extrinsically, or from without.

Now, the sole power capable of so dealing with it, is the imperial Legislature; and if it should decline to do so indefinitely, it and the people of England must be prepared to see indefinitely postponed the settlement of Ireland's difficulties, and the very foundations of her prosperity still remain to be laid in the peace and content of her people.

It is a common argument much in favour with men of a certain caliber of mind, that so long as the external or physical conditions of life are sufficient for ordinary animal enjoyment and compatible with moderate freedom of action, are attained, nothing more is necessary for the content and happiness of the individual; and that so long as these are secured to him by the government under which he lives, he has no right to complain of his lot or to seek to alter it. This has been the plea of tyranny and despotism from the beginning of time; and seems to be the motive principle now directing the movements of the state-machine of many of the continental nations. Carried a little farther, it is the same argument that has been

brought in defence of slavery itself, on the ground that slaves are less severely worked, better fed, more warmly clothed, more carefully doctored, than the peasantry of many free countries.

The employers of this class of arguments seem almost to ignore the psychical part of man, or at least to overlook that nobler portion of his mind which raises him altogether above mere animal life. Even when used in their least offensive form, and in their mildest degree, such arguments are altogether false and invalid, inasmuch as it is his moral and intellectual state, and not his mere animal or bodily state, that man considers as that part of what he calls himself, which claims his chief regard, and must take the first place in all considerations affecting his well-being and happiness. The mind is the man; the mind's happiness is the man's happiness: *mens agitat molem.*

Never, then, let it be argued, in regard to the Irish clergy, or, indeed, in regard to any set of men, that because they are well enough circumstanced in respect of their physical or bodily condition, (and it is perhaps straining the argument on the side of their opponents to admit so much in regard to the Roman Catholic Clergy,) because they are in no way interfered with in any of their social relations; because they have the same free scope of action as all their fellow citizens, and, most of all, have the unrestricted liberty to perform all the functions of their holy office, they ought, therefore, to be con-

tented with their actual lot, and not allow their souls to be disquieted by a state of things brought about by no act of theirs, for which they are therefore in no way responsible, and which, moreover, took place generations before they were born, and has been the heritage of their predecessors as well as of themselves.

On the grounds just stated, it is, to my mind, an all-sufficient reply to such arguments, to state the simple fact that the circumstances under which the Roman Catholic Clergy of Ireland are placed, and by no fault of their own, *do* painfully affect their minds, *do* disturb their peace, *do* and *must* and *will*, through them, greatly interfere with the tranquillity and happiness and prosperity of their country, so long as these circumstances are permitted to exist in their present intensity, or indeed at all.

The only agency by which these circumstances can be effectually changed, I have already stated to be an act of the Legislature; and the only change that can be effectual—that will, in other words, lead, through the removal of discontent, to the future peace and prosperity of Ireland, is THE PLACING OF THE TWO CHURCHES ON THE SAME FOOTING IN RELATION TO THE STATE. Tinkering and cobbling and botching politicians may stitch and patch and pin and paste and rivet and solder and shorten and lengthen and straiten and widen; but all will be in vain towards attaining the end desired—all, save the measure just enunciated,

that shall place the rival churches on the same level.

The Legislature assuredly can do this; the Legislature, I believe, will one day do this; because one day it will be convinced, not merely of the justice, but of the absolute necessity of the act. This day is probably yet far distant, but its advent is not the less sure. In the meantime it would be an easy task to show that there is no valid reason why it might not be done now, and a thousand reasons why it should and ought to be done soon. Into this discussion, however, it is not my purpose to enter at any length; but before closing the subject I should like to touch on a few of the more salient points in the arguments *pro* and *con*.

1. One great argument employed by Protestants against the admission of Catholics to equal privileges with themselves, indeed, against their being tolerated in any way, is that the religious doctrines professed by them being false, ought to be in no way countenanced, much less encouraged by those of the better faith. The arguers on this principle even contend, that the Protestant government of a Protestant country, like England, is bound by its obligations towards the national religion, not to countenance, and, still more, not to protect or promote a belief that is false, and a practice that is superstitious.

With this or any other opinion entertained by

individuals respecting the faith of their neighbours, no one, of course, has any business to interfere: they have a perfect right to entertain, on this subject, any opinion they please, and to act on it within the bounds of the law. The individual members of government, in their private capacity, have unquestionably the same privilege, and are at perfect liberty to indulge whatever opinions they may entertain, on this or any other subject. When, however, they come to act as a government, they are bound by very different obligations, and have to consider, not what is false or true in opinions, but only what is right or wrong in act. In this point of view, they cannot, by possibility, have anything to do with the doctrines of Catholics, whether false or true, so long as these doctrines do not issue in acts contrary to the laws of the land or to the welfare of the state; and they are bound, as a government, to see equal justice done to them as to all others of the Queen's subjects.

But this question of truth or falsehood in regard to religious doctrines is one which, if it were desirable to settle, can never be decided by any human tribunal. Individuals may decide this in their own minds; and they are as perfectly justified in acting on the conclusions arrived at by themselves, as if these conclusions could be made equally clear to all the world. Religious belief being a matter of opinion, must be judged by man's opinion. It is not in the nature of things that its truth can be

proved, in the manner of disputed events by testimony, or as facts in science by physical demonstration. If we empannel a jury of twelve of the most learned and honestest Protestants in Europe, to try the question of whether the Protestant or Catholic religion is truest or best, we shall have an unanimous verdict in favour of Protestantism. If, on the other hand, we select twelve catholics, equally learned and just, with Dr. Newman and Mr. Manning at their head, as being versed *utroque jure*, we as surely will expect and shall receive a verdict on the opposite side of the question. It is perfectly obvious, therefore, that no ground of exclusion from any of the rights of citizenship can be found against the catholics on the mere ground of the falseness of their religious views.

2. But it is further argued,—the Catholic religion, though not demonstrably false as matter of doctrine, may, as a code of belief and practice, be shown to be detrimental to the secular and social well-being of its own members, and so be brought within the restrictive authority of government, as the natural protectors and guardians of all the subjects of the realm. The enforced celibacy of the priests, the segregation of men and women in monasteries and convents, the practices of confession and absolution, the maintenance of unnecessary holidays, &c. &c., may be advanced as illustrations of the grounds on which official interference might be justifiable. But arguments based on such grounds

are utterly untenable: they are overthrown, at once, by the one comprehensive argument applicable to all cases of conduct, viz., that the citizens of a free country have an inalienable right to determine their own modes of life and proceedings, so long as such proceedings do not interfere with the rights of their fellow subjects, with the law of the land, or the general well-being of the state.

3. An argument of a like kind, but of much greater relevancy, is founded on the allegation that there are several things in the Catholic doctrines and practice which are more or less incompatible with that free action of communities which leads to social improvement and progress, as well as with the individual loyalty and allegiance which every subject owes to his legitimate sovereign. The principal things referred to in this objection are, I presume, the following:—1, the fettering of the mind by the practice of confession; 2, the freeing it, beyond the boundaries of law and morals, by the practice of absolution and indulgences; 3, the submission of the clergy to a foreign prince or prelate, the Pope.

In regard to the first two circumstances here noticed, confession and absolution, and, indeed, in regard to several other doctrines and practices of the Catholic church, I think it cannot be denied that they *are* more or less obstructive of man's progress in secular civilization, as well as in his attainment of that freedom of thought and inde-

pendence of action which should be the inheritance and portion of every member of a free state. And herein, at least, Protestantism, according to my humble judgment, may prefer a very positive claim of superiority over her rival.

But opinions on this point will vary according to the relative estimation in which worldly and non-worldly things are held by those who have to form the opinions. It will probably be claimed by the Catholics, as the highest glory of their religion, that it *does* the very thing I complain of. At any rate, it seems certainly to be in the very essence of this religion to lead to a practical depreciation of secular concerns, in relation to things not of this world.

In the exercise of the Protestant religion, secular and post-secular things seem to be more harmoniously combined, and the pursuit of those in the one category to the utmost extent consistent with the human faculties, is, in no way, regarded as inconsistent with all necessary devotion to the other.

It would seem, therefore, to be true, that the Catholic religion is less favorable than Protestantism to man's progress in civilization, to the culture of some of his powers, and to the attainment of worldly prosperity and power. But such an admission in no way justifies the conclusion, that the followers of Catholicism are, therefore, to be in any way interfered with for persisting in the faith and

practices that lead to such results. These results, if injurious, affect only themselves ; and there is no human authority that can forbid a man choosing his own lot, whether good or bad, so long as this choice involves no breach of his obligations to the state or to his fellow subjects. To use the words of Lord John Russell, in a recent debate in parliament, "Are you, on account of what you believe to be the errors of his faith, to deprive a man of political power and civil privileges ?"

The question of the spiritual obedience of the Roman Catholic clergy to a foreign bishop, is one which, at first sight, wears an aspect very different from the points already discussed, and seems much less easily disposed of by arguments from the same armoury. Theoretically, indeed, it is perhaps hardly possible so to dispose of it ; but regarded practically, as a matter of experience, and in its probable bearings as judged by common sense, not by the fears of a hostile party, it really dwindles into the same insignificance as the others. Stretched to its utmost extreme, the foreign domination cannot extend beyond things spiritual and ecclesiastical ; and whether the mandate regulating these, issues from the pen of a bishop living in Rome or in Dublin, is, or rather ought to be, a matter of little moment to the British nation. If the one arrangement is more acceptable to our Catholic fellow subjects than the other, I see no very substantial reason why they should not be indulged in

their predilection. If the Pope were mad enough to issue orders injurious to the political or social condition of this country, and in his capacity of prince, not of bishop; such orders, I doubt not, would be just as much disobeyed by the Roman Catholic clergy of Ireland, as if they owed him no spiritual homage. And, besides, our England has not yet fallen so low in its own esteem, or in its consciousness of dignity and power, as to permit either a foreign or domestic priest, be he of what religion he may, to usurp any secular power beyond the right of a subject, or to commit a breach of any established law with impunity.

On the whole, then, and in conclusion, I would say, that if it be for the good of Ireland that the two churches of that country should be put on an equal footing; or, in other words, that the great RELIGIOUS GRIEVANCE should be abated; there is nothing in the religion or the religious relations of the Irish Catholics, to prevent this being done with perfect safety to the state and without injury or wrong to the people at large.

The sole question now remaining to be considered is THE WAY in which the proposed change could be effected, with the least possible injury to any class of her Majesty's subjects, and with the greatest amount of benefit to all concerned.

I make no pretensions to have anything new to advance on this head; and I merely give the following meager outlines of plans, in order that no

doubt may remain on the reader's mind as to the practical extent to which I think the views propounded above should be carried.

The easiest and simplest mode of bringing about the equalization of the Churches is that which, by merely putting an end to the present Church establishment, would leave all the three Churches of Ireland in the same predicament of Free or Voluntary Churches, to look for support from their respective members; the revenues of the present Church being assumed by the state, and devoted to the purposes of national education.

A second mode, would be, for the state, after the assumption of the Church revenues, to redistribute them equally among all the ministers of the three Churches; the national education being supported, as at present, by government.

Of course, the revenues of the livings would not be assumed by the state until after the death of the present incumbents; and means might be devised for satisfying or indemnifying individuals for their loss of patronage. At the period of the Reform Bill, scores of Boroughs that were the private property of individuals, and had been bought at high prices, were sacrificed for the good of the country, without any other compensation being given to the patrons; and I do not see a great difference between the two cases.

Where the tithes are all the bonâ fide property of individuals, their proprietary rights must, of

course, be respected: there being a wide difference between a pecuniary income and mere patronage.

Whatever arrangement should be adopted, it would be requisite that the bishops of the two churches possessing such dignitaries, should be paid by the state.

Of these two modes of dealing with this great matter, I confess I have a strong leaning in favour of that which contemplates the paying of the clergy, mainly on the ground of its being a thing of great moment to the lower classes, to have resident among them gentlemen every way independent, and enabled by their worldly means and social *status*, to be at once counsellors, guardians, and patterns to their humble neighbours.

But to neither the one nor the other of these modes, nor, indeed, to any plan yet proposed, do I feel myself bound to adhere with a positive preference. The best plan shall be my plan; but the responsibility, as well as the honour, must rest with others.

I have felt it to be my humble duty to state, in the strongest terms, my opinion as to the *absolute necessity* of such a measure; but it is for STATESMEN, not for the solitary student, or for men whose minds are devoted to other pursuits, to excogitate and plan and carry into effect so grand a work. Though surrounded with many and great difficulties, I regard it as PERFECTLY PRACTICA-

BLE; and, indeed, as a task greatly more easy than several which have, in recent times, received the sanction of the imperial legislature. The same wisdom and zeal and noble resolution which carried to a successful and triumphant issue, THE EMANCIPATION OF OUR SLAVES, THE EMANCIPATION OF THE CATHOLICS, THE REFORM BILL, and FREE TRADE, will find the task proposed quite within their grasp; and it is to be hoped that its accomplishment is destined to shed around the memory of some of our living statesmen, a portion of the same glorious light that must render conspicuous through all time the names of the authors of the great acts referred to.

And here I, at length, terminate my MEMORANDUMS MADE IN IRELAND, and the commentaries and opinions naturally suggested during their transcription. I submit the whole to the candid judgment of the public, with a deep sense of the imperfection of my work, but with a lively consciousness that, in writing it, I have been animated by a sincere desire to learn and to speak the truth, and to do good according to my humble means.

FINIS.

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BC761738